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THE

WOODSTOCK LETTERS

VOL. XXIX. No. 3.

MISSIONARY EXPERIENCES.

Letter from Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
August 29, 1900.

REV. AND DEAR FATHER,
P. X.

In my last letter to your Reverence giving some account of our missionary labors in the West, I intimated that the work ahead of us for the coming ten months would be considerable indeed. So it has turned out to be. Barring the necessary interruptions, we were kept constantly busy, with great fruit to souls and no end of consolation to ourselves.

Among the first missions given during the year was that at Saint Patrick's Church, Pana, Illinois. Pana is almost exclusively a mining settlement with, of course, many of the heterogeneous features characteristic of such localities. As a class, the people are but moderately circumstanced and ill-informed, while nearly every nationality is there to be met with in a population of only a few thousand. The Catholic congregation is especially polyglot, and is composed mainly of miners and their families. As the difficulties growing out of the riots and bloodshed of a few years ago have not yet been settled, the mines were still closed and the men were nearly all out of employment at the time of the mission, which gave them every facility for assisting at the exercises. This they did in goodly numbers and the attendance throughout was excellent. As Father Boarman and myself do not speak Slavonic very fluently, we secured the

aid of Father Mathaushek whom we found a most invaluable help. Not only did he hear the confessions of the Poles and Slavs and of well-nigh all the Germans, but found time to give extra instructions and sermons to them in their own languages. This gratified them immensely and disposed them to rally around the general enterprise of the mission with a unanimity which they would not, perhaps, otherwise have manifested. The pastor is a good and zealous man, whose zeal is not much influenced by human respect, as the following incident will suffice to show. On the confession day of the children he was down town on business and riding in his buggy, when he ran foul of a procession that was marching through the city. Pausing to observe it, it was not long before he noticed amongst the participants one of the boys of the parish, seventeen or eighteen years of age, who at that hour should have been in the church preparing for his confession. The priest was indignant and lost no time parleying with the situation. Leaping from his vehicle, and in the presence of the throngs that lined the street, he grabbed the horse on which the youngster was seated, and snatching a flag from his hand made him dismount and get into the carriage. They then drove off to the church together where the lad was told to prepare for his confession, while the priest stood guard in the aisle to see that the matter was strictly attended to. To my remark afterwards that that was a very summary way of saving souls, his only reply was that he did not propose to put up with any nonsense.

From Pana we went to Lancaster, Ohio, which can boast of one of the most flourishing parishes in the diocese of Columbus. The pastor, a delightful old gentleman, has his hands more than full, but on "rush days" is liberally helped by the Dominican Fathers who have a large monastery not many miles away. We have met few congregations, if any, where the spirit of piety is more striking. Weekly confessions and Communions are very numerous, and the number of adult converts annually is not less than thirty-five or forty. The pastor instructs them in person, and even after their baptism makes it a point to furnish them with wholesome Catholic reading of which he keeps a large supply constantly on hand. While he has not multiplied devotions needlessly, he has given great care and attention to the Living Rosary and the League of the Sacred Heart, both of which are worked most systematically and with the happiest results. A number of highly respectable families

have given Catholicity a social prestige in the community seldom to be met with outside of large cities. Another circumstance has contributed not a little to the development of religion in Lancaster. The congregation was well organized at the start and ever since has been unusually fortunate in the priests selected to look after its spiritual interests. The most illustrious name in its history, doubtless, is that of Father Young, subsequently Bishop of Erie, Pennsylvania, and a celebrated missionary in the early days of Catholicity in Ohio. At the close of the mission fifteen adult Protestants were received into the Church.

Our work in Circleville, Ohio, where we next opened was not less interesting, though for somewhat different reasons. The foundation of the parish dates as far back as 1840. For the first ten years of its history it was served from Lancaster, and its earliest records are still kept in the archives at that place. The first entry in the parish register proper is dated February 4, 1850, and is signed by Reverend Peter Tschieder, S. J., who used to attend it from Chillicothe, where the Fathers of the Society were then stationed. The present church is a modest brick structure, though amply sufficient to accommodate the two hundred families that go to make up the little Catholic colony. It was built by a man of a most unsavory record, whose innumerable capers did much to impede the growth of Catholicity in the vicinity and are still amongst the mournful traditions of the place. Dismissed from the novitiate at Florissant, while still a novice, he was unfortunately promoted to the secular priesthood and assigned to duty in Circleville. It was there and in the pulpit of his own church that he tore off his priestly vestments at the high Mass and apostatized publicly. His career from that day on was one of steady and notorious decline, until a few years since, when, I was told, he made overtures for his readmission into the Church on condition that he would be assigned to his old charge. Negotiations, however, fell through when, in answer to his proposition, he was given to understand that his return would have to be absolutely unconditional. In other words, that he would have to accept whatever penance ecclesiastical superiors might see fit to enjoin. After his exit from the Society, he assumed the name of Pindar, such was his affectation of classical learning, and the parochial records of his time all bear the high sounding signature; Christopherus Laomedon Pindarus—Cyclopolitanus. In fact, one of his first griev-

ances against the Church was that he had written some Greek verses which the Bishop of the diocese failed to appreciate. This of itself would suffice to show that he not only had a devil but "a wheel" also and perhaps several of them—*ut in pluribus.*

The parochial school is one of the best conducted we have yet come across. For the eighteen years during which the present pastor has been in control, he has labored unceasingly to make it first-class in every respect and has met with a success of which he can afford to be justly proud. It is presided over by the Sisters of Charity from Nazareth, Kentucky, and the pastor himself spends two hours in the class-room daily. There are about two hundred pupils in attendance which represents all the children in the parish of school age with the exception of five. So successful has he been that even the Protestants are anxious to patronize his school for the superior advantages which it offers over the public system. But this, of course, he will not allow.

The day after the mission, we accepted an invitation to go on a fishing and hunting expedition, though, for the present and in order not to make this letter too long, we shall refrain from saying anything about the number of fishes caught or birds killed.

Later on in the year we gave two more missions in the same diocese, both of them in the city of Columbus. The first was at Saint Dominic's and was attended by crowds altogether out of proportion to the accommodations. As the church has not yet been erected, the upper story of the school building is used for services and makes a fine chapel with seating capacity for nearly six hundred. It serves ordinary parochial purposes admirably well, but on special occasions, when people surge in from everywhere, it is altogether too small. To ease matters somewhat we divided the crowd for the closing exercises—half coming in the afternoon and the other half at night.

The second was at Saint Joseph's Cathedral and during the month of January. It was a most gratifying experience. As there had been no mission in the parish for a great many years, the response, on the part of the people, was extremely hearty. It was estimated that we had an audience of over two thousand women nightly the first week, and of seventeen or eighteen hundred men the second week. Although there is no parochial school, we mustered for the children's mission over six hundred little folks. A parish school is what is needed, and,

without a doubt, as soon as one is opened it will be numerously patronized. Owing to the amount of work on hand, Father Dierckes very kindly came to our relief. The newspapers, of course, had heralded our advent in the usual flamboyant style. They announced that we were three of the most celebrated members of the Order in North America; that we had accomplished wonders in various places which, however, were not specified; and that we enjoyed national reputations as pulpit orators and as holy men. Our names were given as Reverend Father Boardman, Reverend Father McGrowney, and Reverend Father Durkin. This led to a misapprehension and to a little incident of which one of the parishioners told me subsequently. One morning a bevy of old women were holding a heated discussion on the sidewalk in front of the church regarding the nationality of the various missionaries.

"I am sure of one thing," said the all-wise member of the group whom, for the sake of the story, we may designate as Mrs. Loquax.

"And what is it?" chorused the others.

"It is this," she said, "that Father Durkin is the only 'rale' Irishman in the crowd."

"Pray, then, what are the other two?" she was asked.

"Faith and there is no tellin'," was the reply. "But I do hope that the Lord will be good to both of them."

It was a mistake similar to another made in my own case a few weeks later at a mission given in Chicago. I had preached Sunday night at the opening of the women's week. Next morning a gentleman—a friend of mine—called to see me.

"Who preached last night, Father?" he inquired.

I told him that I had done so; whereupon he broke into a guffaw. When I asked him the cause of his hilarity, he said:

"Yesterday when my wife came home from services, I asked her who had delivered the sermon. She told me that she did not know who it was, and the only description she could give of the preacher was that 'he was a fat little Dutchman.'"

The mission in Columbus lasted two weeks and was characterized throughout by a deal of enthusiasm most gratifying to all concerned. When priest and people alike generously cooperate with our efforts, as they did in this case, work becomes a pastime, and sacrifice more than a pleasure.

A two weeks' mission was given at the Church of the

Assumption, Topeka, Kansas, from the fourth to the eighteenth of February. The City of Topeka, like the State of which it is the capital, is *sui generis*. Settled largely by New England Puritans, a spirit of religious prejudice distinguishes its non-Catholic population hardly to be surpassed or equaled anywhere. In nearly every place in which we have given missions we have found the Protestants most anxious to accept our invitations to attend the sermons and lectures. They come in great numbers with their Catholic acquaintances with whom they seem to live upon the friendliest terms. Much good is thus accomplished, as it were on the side. Germs are sown, and doubts are awakened, which, if they do not produce immediate results, are, at least, earnests of future possible good. In Topeka it was quite different. Very few Protestants attended the services, though they are the most church-going people I have ever seen. There are, so I was informed, seventy churches in the city for a population less than fifty thousand. Only two of these are Catholic, representing a joint membership of about five hundred families.

As Kansas is a prohibition State, not a single saloon is to be met with in Topeka—quite a refreshing spectacle indeed, especially for one coming from Chicago, where they are as thick as blackberries in the summer time. Nevertheless, there are forty drug stores in the city licensed to sell liquor for medicinal purposes. As a result, all sorts of ailments prevail amongst the citizens of Topeka for which there is a panacea within easy reach. The article travels under various *noms-de-plume*, all of which, however, mean the same thing and taste exactly alike. The druggists are required by law to keep a strict account of the number of sales made and report to the court monthly. The report is then given to the daily papers that the righteous members of the town, and especially the long-haired legislators, may keep constant tab on the pharmacist. This puts the poor druggist between Scylla and Charybdis—between a thirsty populace yearning for something warm and comforting and the law which forbids it to be dispensed save in homeopathic quantities. Even these precautions however, are evaded by selling liquor under one or other of its assumed names, in which case the record is suppressed. Thus, for instance, a patron, between whom and the pill-maker there is a previous understanding, calls for a glass of "mountain dew" for tooth-ache, or a bottle of "snake medicine" for lumbago. The article is furnished in both

cases with a mutual exchange of winks, and the world is none the wiser. But if he be so unfortunate as to call things by their proper names, his deed goes on record for the edification of the public.

During our stay in Topeka a kind note from Reverend Father Rector invited us to pay a visit to Saint Mary's College. We did so, and only regretted that we could not remain longer, so hospitable was the reception given us upon all hands.

We opened a mission on Sunday, April 22, at Saint Mary's Church, West Bay City, Michigan. The parish is thoroughly organized with a good parochial school and school-house. The city is built upon Saginaw River and takes its name from its proximity to Saginaw Bay which is only a few miles distant. Less than a decade of years ago, it was one of the greatest lumber markets and ship building centers in the world, but the rapid depletion of the forests and the recent transfer of most of its shipping industries to Cleveland, Ohio, have contributed to divert a large portion of its trade into other channels. Its salt mills and wells, and sugar factories are amongst its chief resources at present. A singular fact is the number of these wells that line the shore of the Bay from which salt water is pumped up from great depths, while the water of the Bay itself, though immediately adjoining, is always perfectly fresh. An incident occurred on the day before the mission began which, sad as it was, served a salutary purpose as a preparation. About noon on Saturday the dynamite works in the suburbs of the city exploded. At the time, there were only three men in the building. They were Catholics and members of the congregation to which the mission was to be given. The rest of the employes had left for dinner. The buildings, of course, were shattered, and all that remained of the three inmates were a few indistinguishable fragments of flesh and bone. These were carefully gathered and coffined, and the funeral, which brought out an immense throng of sympathizers, was held on the afternoon of the day following. It was an eloquent object lesson upon the uncertainty of life and the necessity of being always prepared against that crucial moment we know not of. One of the men thus suddenly summoned had been in the employ of the company only a few hours when he was blown into atoms. Another passed to his reckoning with the ban of the Church upon him, and presumably before the opportunity was granted of making his peace with God.

The pastor had circulars announcing the mission printed and distributed upon the door steps of all the houses in the city by little boys after dark on the Saturday preceding the opening. This was a necessary precaution as West Bay City is a great A. P. A. rendezvous.

"When you come to the house of a Protestant." I overheard the pastor say to an urchin with an armful of 'dodgers,' "slip one under his front door and then run for all you are worth."

By ten o'clock the little fellows had returned and every family had been notified.

I visited the ship-yards upon the invitation of the superintendent who is an excellent Catholic and rejoices in the time-honored name of McGinnis. Very many if not most of his employes are Catholics, in spite of the bigotry which reigns in the place. He was extremely courteous and had us shown through all the shops and departments on the ground. There were two immense freighters in process of construction at the time, each measuring four hundred and eighty-seven feet in length, and said to be the largest upon the lakes. One of them was to have been launched in a few days and our friend was most anxious for us to remain and witness the exhibition. This we would very willingly have done had we ourselves not been booked to launch a ship of a very different kind in Chicago on the Sunday following. A pleasant drive to a small settlement of Chippewa Indians closed the incidents of our stay. They came originally from Canada and still visit to and fro. A vague tradition has it that at one time they were Catholics, but through some unrecorded mishap fell away from the faith. They live upon a government reservation, and worship in a little church presided over by a Methodist minister who is also a member of the tribe. In reply to the question to what denomination he belonged, an old Indian, whom we met upon the road, answered that he did not know, and that for information on that head we would have to consult the preacher. Efforts have been made at various times to convert them, but all in vain. Their religion, such as it is, seems to be a strange admixture of Christianity and Paganism. They live in the most abject squalor and do a little gardening and farming for a livelihood, but eke out their existence mainly by the manufacture of willow baskets at which they are very expert.

We gave five missions during the year in Chicago, a three weeks' mission at the Churches of the Holy Angels and of the Blessed Sacrament; a two weeks' mission at

the Church of the Immaculate Conception; and a one week's mission at Saint Jerome's (Rogers Park) and at Holy Rosary (Pullman). During the mission at the Immaculate Conception we had a class of instruction numbering ninety-six members, of whom twenty-eight were adult Protestants admitted to baptism at the close of the exercises. A mission had not been given in the church for about fifteen years, and the people showed by their attendance how welcome our coming was. Nearly four thousand confessions and as many Communions repaid us for our labors.

During the mission at the Church of the Holy Angels, the pastor, a man in middle life, was taken suddenly and seriously ill. A surgical operation was declared necessary. Apprehensive of the outcome, he expressed a desire to receive the sacraments by way of preparation for death. They were administered by Father Boarman. Ten days later he succumbed to the ordeal, and passed to his reward, leaving behind him, as a memorial of his zeal, one of the handsomest churches and best organized parishes in the city. Father Dierckes again assisted us during this mission.

Other missions during the year were as follows: a two weeks' mission at Saint Aloysius, Kansas City, Mo.; a one week mission at Saint Frances of Rome, Louisville, Ky.; Saint Stephen's, Sheffield, Mo.; Sacred Heart, Warrensburg, Mo.; Immaculate Conception, Springfield, Mo., and Sacred Heart, Boone, Iowa. The last named town has one of the prettiest churches I have yet seen. It is of stone and is built with an artistic taste that would make it an ornament to any city. It was erected about the time of the World's Fair, which will explain, I suppose, the strange presence of Christopher Columbus and the American flag amongst the designs frescoed upon the ceiling. A beautiful memorial window attracted my attention. It represents Saint Francis of Assisi preaching to the birds, while underneath is a legend telling how devoted to dumb creatures was she to whose memory it was erected. I asked what it all meant. The pastor told me that amongst his friends was a gentleman who had never been baptized, but, for all that, insisted, as he felt the need of some religious support, upon holding a pew in the Catholic church, where he was a conspicuous figure during the mission. He attends services regularly whenever he is at home. He has no patience with Protestantism as he realizes what an empty sham it is, though, strange to say, the gift of faith is very long delayed.

When his wife, a Presbyterian, died a few years ago, he requested the priest, instead of her minister, to say a few words of edification at the house over her remains. The Father consented, and alluding in his remarks to her love of nature, of which she was a great student, he narrated the well known story of Saint Francis and the birds as told in the *Fioretti*. It took the fancy of his Protestant audience. The husband was deeply effected, and thought it all so very appropriate that he donated a window of a kind calculated to perpetuate the memory of the event.

Our missionary work during the year was not without its customary share of incidents, some of them amusing, others pathetic, and all fraught with an interest of one kind or another. It was in Iowa—by the way, one of the most fruitful fields of missionary enterprise in the country. Though we have no house in that State, Ours have always been exceedingly welcome and have more than returned the hospitality of the people by the lasting spiritual good which they wrought in their midst. One afternoon the pastor invited us out for a ride—an invitation which I, at least, never fail to accept. We had not been long on the road when his Reverence pointed in the direction of a little frame cottage embowered amid a clump of trees, the home of one of his devout parishioners. It presented an ideally rural picture, save for the fact that every building upon the premises was literally bristling with lightning rods. There seemed to be one on every available point, with the possible exception of the chicken coop and the front gate.

"Do you see all those lightning rods?" the pastor inquired. We assured him that we did, whereupon he launched forth upon an interesting explanation. The story runneth thus. Some years ago, an individual, representing himself as an agent for a lightning rod concern, visited the neighborhood in the interest of his establishment. Whether he hailed from Dubuque or Chicago the priest was unable to say; but, judging from the sequel, I would imagine that some portion of his life, at least, had been spent in the last named bailiwick. He met with little success until he came to the house in question. At first, the farmer demurred, but when the agent represented to him in eloquent terms the countless advantages accruing from lightning rods, especially in a State as subject to electrical storms as Iowa, he not only consented to have one or two but bade the agent use his own discretion and put on as many as he deemed advisable. The upshot was, of course, that he put one every-

where. The farmer was supremely delighted with the result, satisfied that he was now safe from everything on the program from a thunder-clap to a simoom. But being unable, for want of ready cash, to pay the twenty-five dollars demanded, he gave his note instead, and promised to meet his indebtedness after a few weeks, when the sale of some of his farm products would net him a handsome sum. The agent expressed himself as entirely satisfied with the arrangement assuring him that he was working less for money than for the good of humanity, and telling him at the same time that a representative of the firm would call on the day appointed to collect the note. The day arrived and a different individual, claiming to be an attorney but evidently in league with number one, called with the note upon which, in some mysterious way, the figure twenty-five had been raised to two hundred and fifty. The terrified farmer protested that the stipulation had been for twenty-five dollars and not for two hundred and fifty. The lawyer, in turn, contended that he knew nothing about the original agreement. His sole business was to collect the note as it stood, and that unless the money was immediately forthcoming he would institute suit in court. The poor man, now more frightened than ever, pleaded his poverty, assuring the attorney that all he possessed would hardly cover the demand made upon him. This consideration seemed to touch the heart of the would-be lawyer—for, as all the world knows, the lightning rod man, like the book agent, is wonderfully sympathetic, — and after a few moments study, he agreed to compromise upon seventy-five dollars. Though this was still an enormous sum in the eyes of the disconsolate rustic, he nevertheless fancied that he was getting off "easy," and jumped at the proposition upon the instant. The money was paid over and the "sharper" departed, chuckling over his ill-gotten goods and leaving his unsophisticated victim, to this day, a laughing-stock for all the "Rubes" in the vicinity.

It was elsewhere and the day after the mission had concluded. According to custom, a collection had been announced and taken up at the closing services on Sunday night for the education of our scholastics in Saint Louis. On Monday I was taking a walk with the pastor through the city, when we were met by a little boy about five or six years of age. He was clad in knickerbockers and astride a stick—or, as he expressed it, "playing horse." As we approached him, he reined in his fiery

steed, dismounted, and after saluting both of us, proceeded to make a statement.

"Last night," he began, "my father and mother were both at the services and each gave a contribution. I had fallen asleep and consequently was left at home. However, I also wish to give something for the education of the 'young priests' in St. Louis."

Thereupon he ran his chubby little fist into his pocket and after fumbling around for a while amid its varied contents, drew forth a penny which he handed to the pastor. It was difficult to say which to admire most, the artless simplicity of the child or the graceful condescension of the priest who accepted the gift with as much gravity as if it had been a deed for a corner house and lot. The boy then straddled his legless Pegasus and cantered away happy as only a child knows how to be. How far his tiny donation subsequently contributed to the erection of the theologate in St. Louis, I have not yet been informed. But, just the same, the incident serves to illustrate how the story of the widow's mite, with its world-wide moral, lives on forever.

We make it a point, when circumstances allow and any good promises to come of it, to visit the parochial schools of the parish in which we are engaged, and others in the locality to which we may chance to be invited. It encourages the priests and the teachers immensely and not infrequently is full of suggestiveness for ourselves. Sometimes what we see and hear is as entertaining as it is profitable. On one occasion I was invited to visit a parochial school in one of our country towns. It was well equipped and had connected with it what was called a High School, or Seminary Department, and its curriculum embraced everything from philosophy to a-b-abs. Exactly what they understood by philosophy, though, I was never able to find out. It was the first room into which I was ushered. Five or six blooming young lassies composed the class. A few questions immediately satisfied me that nothing was more foreign to their minds than philosophy, and that they knew infinitely more about lawn-tennis and golf than they did about the predicaments of Aristotle. However, I was glad to observe that they had only one verdict to give as regards the study itself, and that was that it was "perfectly lovely." I was taken from room to room.

"This," said my chaperon, as I entered one of them, "is a class of physical culture."

A batch of youngsters stood in the middle of it, and

no sooner had I peeped from behind the door than a chorus of silvery voices welcomed me with: *Gelobt sei Jesus Christus.* They were going through a series of movements with all the unconscious grace of childhood, and to the music of a piano presided at by a very demure looking nun. It was first dumb-bells, then swinging-clubs, then a promenade, and finally an elocution drill in which, I confess, I was not a little interested. I counted those who took part in the last exercise as they stood ranged along the wall looking so very innocent and coy. There were just ten of them, which reminded me instinctively of the opening lines of that venerable and pathetic ditty which found a place in the classical *repertoire* of so many of the scholastics at Saint Inigoes in the olden times:

"Ten little injuns all in a line,
One got the whooping-cough,
And then there were nine."

I next asked them to sing me a song, which they did. It was a pretty little hymn to the Blessed Virgin Mary. When it was finished, I thanked them and gave them my blessing and spoke to them about the great Mother of God and her love for children, especially children of their tender years. I bade them adieu, and as I was leaving the room they fired a parting salutation after me; *laudetur Jesus Christus.* In another class which I visited, I was requested by the sister in charge, to my utter amazement if not confusion, to give her pupils some account of my experiences amongst the esquimaux. I never knew until then that I had ever had any such experiences, and saw immediately that I was being mistaken for some one else. Still to be obliging—a missionary trait by the by—and not wishing to disconcert her in the presence of her pupils by pointing out that she had blundered, I proceeded, without claiming them as personal incidents, to tell what I knew about esquimaux, polar bears, and all the other odd furniture of the Arctic Circle. Some of it I recalled from Father Barnum's letters and the rest I evolved from shadowy reminiscences of former reading. It was not much, I can assure you, as my acquaintance with polar bears has always been of a very desultory character. But such as it was, it served its purpose — edified and instructed the children, and left them under the fond and harmless impression that, at least once in their life, they had met and conversed with a foreign missionary familiar with the hardships of distant fields of labor—*pondus et æstus diei.*

It was elsewhere and the Feast of Christmas. I was to preach at the late Mass. When about to leave the sacristy the pastor stepped in and told me that before the sermon began, he would like to wish his congregation in person the compliments of the season. I chimed in with the suggestion and assured him that it was the correct thing to do—not having the remotest suspicion of the very original manner in which he proposed to do it. His remarks illustrate the laconic method of speaking with just a faint suggestion of *Veni*, *Vidi*, *Vici*.

"I wish all of you," he said, "young and old, rich and poor, a merry Christmas. I wish Father Boarman and Father Magevney, who have done such excellent work in the diocese during the past year, a merry Christmas. I wish a merry Christmas also to President McKinley and his cabinet and the brave American soldiers who are fighting for justice in the Philippine Islands. I wish a merry Christmas to our commanders and heroes nobly following the flag in Cuba and Porto Rico. And to show you that I am not narrow, though an Irishman I wish a merry Christmas to Her Majesty, Queen Victoria, in her palace at Windsor. I wish a merry Christmas to General Buller, far away in South Africa, striving hard but ineffectually to cross the Tugela and reach Pretoria. But especially do I wish a very merry Christmas to good old Oom Paul."

Here his farrago ended. I quote it simply as a suggestion for a book which I hope some one will write one of these days, entitled: "How the World Wags."

In another place the priest's house-keeper was an old Irish woman whose wisdom teeth, I thought, must have been cut very early in life. Coming into my room on the first day of our arrival she surveyed it carefully and then inquired:

"Has your Reverence got everything now that you need?"

I assured her that I had all that I needed and more than I deserved.

"No," she said, as she finished her rapid inspection of the apartment, "there is one thing wanting, and it is the holy water."

Thereupon, she went out, returning in a few moments with a tumbler full of water which she set upon the table.

"What is that?" I asked, looking stupid.

"What is it?" she inquired, somewhat embarrassed. "That's holy water, Father," she said in reply.

"What am I to do with it?" I continued, looking still

more stupid. "Am I to throw it on burglars in case they break into the house during the night?"

"No, your Reverence," she said, with a mischievous gleam in her eye as the situation dawned upon her, "but you may throw it at the 'divil' if you 'mate' him."

An enjoyable feature of missionary life in rural districts is the experience which it gives us of country church choirs. While their work may have little of art, it abounds in nature, and for that reason finds an echo in hearts simple and guileless, like those of missionaries. Their singing is always loud and lively and on the most vigorous order. For "boldness of attack," as musicians phrase it, they have no equals. All the great masters come in for a share of their attention. Nothing is too high for their vaulting ambition; and, after a week's hard work in the dairy or on the farm, the way they plunge into Mozart and Haydn and put Beethoven to flight, furnishes a veritable study in musical gymnastics. Lambilotte's "O Gloriosa" seems to be a universal favorite as a lung tester. On one occasion during the high Mass on Sunday, the choir "broke down"—that is to say, the singers not the loft—during the *Credo*. At least, that was the impression which it made upon me. Next morning I was called to the parlor to see a lady who introduced herself and, after a few moments of preliminary squirming, imparted the valuable information that she was the leading singer in the choir. Naturally, I expressed my delight at meeting so august a personage. In the course of the conversation she asked me what I thought of their singing. I told her that I considered it very healthy and strong—especially strong. At the same time, I could not refrain from alluding to the disaster of the day before.

"How came it," I asked, "that all of you 'broke down' so utterly during the *Credo* yesterday?"

"Why, Father," she said with an air of supercilious pity for my ignorance, "that was'nt a 'break down.' That was a fugue movement."

Whereupon, I retreated gracefully or tried to do so.

One day when on my way to the church to hear confessions I was met by a middle-aged man who seemed the very picture of distress. Suspecting that he wished to go to confession but needed a little bracing up, I entered into a few moments conversation with him. I had not been talking to him long when, of himself, he disclosed the reason of a sorrow which was written in every lineament of his troubled countenance.

"My story, Father," he began, "is briefly told. Years ago, and whilst I was still scarcely more than a child, my mother died. Until then we had been diligently cared for, and her constant solicitude for the spiritual welfare of her children kept us strictly faithful to our religious duties. The night she died—I remember it as if it were yesterday—she summoned us all about her bed, and with her dying breath besought us to be true to God and to the careful training which we had received at her hands. We promised her, each one individually, that we would. For a long time thereafter everything went well. To this day, those of the family who survive have kept that promise with one solitary exception, and that exception is myself. For the last ten or fifteen years my life has been a record of shame and dissipation. There was no happiness in it, for qualms of conscience would never let me rest, and the recollection of my mother's dying gaze has pursued me like a nemesis night and day. I am weary, Father, with fleeing from myself and her. I must make my peace with God, else the light has gone out of my life forever."

He wept profusely. I encouraged him, as best I could, and told him that all would be well as soon as he had made a good confession. He approached the sacrament within a few minutes and, as I absolved him, I felt that somewhere in heaven there was joy over one sinner doing penance. Next morning I gave him Communion and a few days later had occasion to meet him.

"It struck me the other morning when I was giving you Communion," I said to him, "that you looked 'mighty' happy."

"If so, Father," he replied, "my looks did not belie my feelings. For I really believe that I am the happiest man living to-day."

Thus it is that the life of a missionary is a checkered experience woven of the lights and shadows of human occurrences behind which and through which the mystery of God's providence is subtly but visibly working out its far reaching and everlasting designs. Pray for us that we may be ever faithful in corresponding with those designs. Pray for our work also that the seeds sown may take effect, and that the multitudes for whom we labor may be rendered eternally happy in the day of final gleaning, when, rejoicing, they come *portantes manipulos suos.*

Sincerely in Christ,

EUGENE MAGEVNEY, S. J.

SUPERIORS OF THE SOCIETY OF JESUS IN NEW FRANCE.

1611–1613 (Port Royal [1] and Saint–Sauveur).

BIARD, R. F. Pierre, of the Province [2] of Lyons; born at Grenoble in 1567; entered the Society June 3, 1583; landed at Canso where he said Mass, May 5, and at Port Royal May 22, 1611; returned to France in May 1614; died at Avignon November 19, 1622.

1625–1629 (Quebec).

[3] LALEMANT, R. F. Charles, of the Province of France, born at Paris November 17, 1587; entered the

[1] For the space of two years.

[2] In the terminology of the Society of Jesus, the word *province* implies a territorial division, set off for administrative purposes, whose boundaries are not necessarily identical with the national, civil, or ecclesiastical demarcations of a country.

The place of birth does not determine to what province a member of the Order belongs, but the place where, through choice, he entered the Society. Transfers, however, from one province to another are not unusual.

France was constituted a province in 1552, under Father Pascase Bröet as its first Provincial.

In 1564, the Province of Aquitaine was set off from it, with Edmond Auger as provincial. It comprised at that date, not only the old historic provinces which ultimately remained under its jurisdiction, that is to say, Poitou, Marche, Limousin, West Guienne, the western part of Gascony, Bearn, and those other divisions lying between them and the Bay of Biscay, but also the provinces allotted later on to the jurisdiction of Lyons and Toulouse, and which are enumerated below.

Lyons was cut off from Aquitaine in 1582. Arnold Voisin was its first Provincial. This new province was made up of Lyonnais, the southern half of Burgundy, Franche-Comté, Savoy, Dauphiny, Provence and a small portion of Languedoc including Nîmes and Alais.

Toulouse was next severed from Aquitaine, in 1608, and was formed of the western and greater part of Languedoc, all Foix, Roussillon and Andorre, the eastern part of Gascony, that part of Guienne east of Cahors and of the whole of Auvergne.

Finally in 1616, Champagne was separated from the Province of Paris, Ignace Armand being its first provincial. It included within its jurisdiction Champagne, Lorraine, Alsace, small portions of Picardy and of Ile-de-France and the northern half or Burgundy.

The Province of France, after this final division in 1616, comprised Brittany, Normandy, Maine, Anjou, Touraine, Berry, Bourbonnais, Nivernais, Orleanais, the southern half of Artois and the larger western portions of both Picardy and Ile-de-France.

The Gallo–Belgian Province, though quite distinct from the five great French Provinces, sent out several able missionaries to New France. It was originally detached from Germany, and assumed its name on becoming a province in 1612. It included within its limits the northern half of Artois, French Flanders, Hainaut, Namur and Luxemburg.

[3] The names are according to the autograph signature.

Society at Rouen July 29, 1607; set out for Canada April 27 (al. 24), and arrived June 19 (al. 15), 1625; returned to France 1638; died at Paris November 18, 1674.

1632–1639 (Quebec). [4]

LE JEUNE, R. F. Paul, of the Province of France; born at Châlons-sur-Marne, July 1591; entered the Society at Rouen September 22, 1613; sailed from Honfleur April 18, 1632; landed at Tadousac (where he said Mass) June 6; arrived at Quebec July 5, 1632; returned to France October 30, 1649; died at Paris August 7, 1664.

1639–1645 (Quebec).

VIMONT, R. F. Barthélemy, of the Province of France; born at Lisieux, January 1, 1594; entered the Society at Rouen November 15, 1613; sailed for Canada June 26 (al. 16), 1629; reached St. Anne (Cape Breton) August 24, 1629; left Quebec to return to France October 22, 1659; arrived at La Rochelle November 24, 1659; died at Vannes July 13, 1667.

1645–1650 (Quebec).

LALEMANT, R. F. Jérôme (he signed Hierosme), brother of Charles and uncle of Gabriel Lalemant, of the Province of France; born at Paris April 27, 1593; entered the Society at Paris October 20, 1610 (al. October 2, 1609); arrived in Canada June 25, 1638; died at Quebec January 26, 1673.

1650–1653 (Quebec).

RAGUENEAU, R. F. Paul, of the Province of France; born at Paris March 18, 1608; entered the Society at Paris August 21, 1626; arrived in Canada June 28, 1636; left Quebec to return to France August 12, 1662; died at Paris September 3, 1680.

1653–1656 [5] (Quebec).

LE MERCIER, R. F. François, of the Province of France; born at Paris, Oct. 4, 1604; entered the Society at Paris October 19 (al. 14), 1623 (al. 1620);

[4] From this date down to the cession of Canada to England in 1763, the Superior of the Mission of New France was at the same time Rector of the college at Quebec.

[5] R. F. François Le Mercier on May 11, 1656, appointed *pro tempore* R. F. Jérome Lalemant Vice-Superior. It would seem that the latter acted as Vice-Superior until June 19. See *Journal des Jésuites* (Edit. 1871) p. 199. Cnf. General Archives of the Society, Ser. 10, no. 13, where the reason of change is given viz., to start for the Iroq. Miss. where danger threatened.

arrived in Canada July 20, 1635; returned to France in 1673; died in the Island of Martinique June 12, 1690 (al. October 16, 1692).

1656–1659 (August 6) (Quebec).

DEQUEN, R. F. Jean, of the Province of France; born at Amiens in May, 1603 (al. 1600, 1604); entered the Society at Rouen September 13, 1620; arrived in Canada August 17, 1635; died at Quebec October 8, 1659.

1659 (August 6)–1665 (August 6) (Quebec).

LALEMANT, R. F. Jérôme (for the second time).

1665 (August 6)–1671 (July 12) (Quebec).

LE MERCIER, R. F. François (for the second time).

1671 [6] (July 12)–1680 (August 6) (Quebec).

DABLON, R. F. Claude, of the Province of France; born at Dieppe January 21, 1619 (al. February, 1618); entered the Society at Paris September 17 (al. August 27), 1639; arrived in Canada in 1655; died at Quebec May 3 (al. September 20) 1697.

1680 (August 6)–1686 (October 18) (Quebec).

BESCHEFER, R. F. Thierry,[7] of the Province of Champagne, born at Châlons-sur-Marne, May 25, 1630; entered the Society at Nancy May 24, 1647; arrived at Quebec June 19, 1665; returned to France in 1690; died at Rheims February 4, 1711.

1686 (October 18)–1693 (August) (Quebec).

DABLON, R. F. Claude (for the second time).

1693 (August)–1698 (August 29 al. 25) (Quebec).

BRUYAS, R. F. Jacques, of the Province of Lyons; born at Lyons July 13, 1635 (al. 1637); entered the Society November 11, 1651; arrived in Canada August 3, 1666; died at Sault-Saint-Louis June 15, 1712.

1698 (August 29 al. 25)–1704 (August 21) (Quebec).

BOUVART, R. F. Martin (Samuel), of the Province of France; born at Chartres August 15, 1637 (al. 1639); entered the Society at Paris August 10,

[6] Named Superior of the Canada Mission in 1670, while engaged as missionary at Saint-Esprit on Lake Superior, he assumed his new duties only the following year.

[7] Theodoric.

1658; arrived in Canada September 30, 1673; died at Quebec August 10, 1705.

1704 (August 21)–1710 (September 10) (Quebec).

BIGOT, R. F. Vincent (brother of Jacques), of the Province of France; born at Bourges May 15, 1649; entered the Society at Paris September 2, 1664; came to Canada in 1680; returned to France in 1713; died at Paris September 7, 1720.

1710 (September 10)–1716 (October 1) (Quebec).

GERMAIN, R. F. Joseph,[8] of the Province of Toulouse; born in the diocese of Clermont January 3, 1633; entered the Society September 21, 1656; arrived in Canada in 1687; died at Quebec January (al. February), 1722.

1716 (October 1)–1719 (Quebec).

GARNIER, R. F. Julien, of the Province of France; born at Saint-Brieux, January 6, 1643; entered the Society at Paris, September 25 (al. 26), 1660; landed at Quebec October 27, 1662; died at Quebec January 31, 1730.

1719[9]–1726 (August 6) (Quebec).

LA CHASSE, de, R. F. Pierre, of the Province of France; born at Auxerre, May 7, 1670 (al. March 7, 1669); entered the Society, at Paris October 14, 1687; was sent to Canada in 1699; died at Quebec September 27, 1749.

1726 (August 6)–1732 (September) (Quebec).

DU PARC, R. F. Jean-Baptiste, of the Province of France; born June 28, 1676; entered the Society, September 28, 1695; came to Canada in 1707; died at Quebec January 31, 1742.

1732 (September)–1739 (Quebec).

LAUZON, de, R. F. Pierre, of the Province of Aquitaine; born at Poitiers September 26, 1687; entered the Society at Limoges November 24, 1703 (al. 1702); was sent to Canada in 1716; died at Quebec September 5, 1742.

1739–1748 (October) (Quebec).

SAINT-PÉ, de, R. F. Jean-Baptiste, of the Province of Aquitaine; born in the diocese of Oloron, October

[8] Al. *Louis*; he signed *Joseph Germain*.

[9] The "Louisiana Mission," with its headquarters at New Orleans, was organized as a mission independent of Canada, during the summer of 1723.

21, 1686; entered the Society at Limoges October 15, 1703; arrived in Canada in 1719; died at Quebec July 8, 1770.

1748 (October)–1754 [10] (October) (Quebec).

MARCOL, R. F. Gabriel, of the Province of Champagne; born at Nancy April 12, 1692; entered the Society at Nancy September 14, 1708; arrived in Canada in June 1723; died at Quebec October 17, 1755.

1754 (October)–1763 (Quebec and Montreal [11]).

SAINT–PÉ, de, R. F. Jean–Baptiste (for the second time).

1763–1790 (February 24) (Quebec).

GLAPION, de, R. F. Augustin–Louis, of the Province of France; born in the diocese of Séez July 8, 1719; entered the Society October 10, 1735; he came to Canada in, or before, the year 1739; died at Quebec February 24, 1790.

1790 (February 24) to 1800 (March 16) (Quebec).

CASOT, Jean Joseph, of the Province of France; born October 4, 1728; entered the Society as a lay brother December 16, 1753; came to Canada in 1757; ordained at Quebec December 20, 1766; died at Quebec March 16, 1800.

SUPERIORS OF THE LOUISIANA MISSION, OF THE SOCIETY OF JESUS, AFTER ITS SEPARATION FROM THE CANADA MISSION IN 1723.

1723–1725 (New Orleans).

KEREBEN, de, R. F. Joseph Francis, of the Province of France; born December 29, 1683; entered the Society August 27, 1703; came to Canada in 1716; died on the Illinois Mission, February 2, 1728.

[10] The printed catalogue *exeunte anno* 1749 says, "Rector coll. et sup. gen. Miss. ab Octob. 1748," that of 1752 has: "R. P. Carol. Germain, sup. gen: ab anno 1752." If Father Charles Germain was nominated in 1752, the nomination was not carried into effect. I have found no administrative acts signed by him as Superior, while there are at least two signed by Father Marcol in 1752, one of the 2nd of February, the other of the 16th of July. Moreover the catalogue of 1753 contradicts that of 1752 and reasserts: "R. P. Gabr. Marcol, Superior gen. et Rect. coll. ab Oct. 1748."

[11] Headquarters transferred to Montreal during the siege of Quebec. Transferred back to Quebec College in June 1761.

1725–1728 (New Orleans).

BEAUBOIS, de, R. F. Nicolas Ignace, of the Province of France; born at Orleans October 15, 1689; entered the Society October 29, 1706; came to Canada in 1719 (al. 1718); returned to France in 1735.[12]

1729–1739 (New Orleans).

LE PETIT, R. F. Mathurin, of the Province of France; born at Vannes Feb. 6, 1693; entered the Society Sept. 14, 1712; arrived on the mission in 1726; died in Louisiana October 13, 1739.

1739–1749 (New Orleans).

VITRY, de, R. F. Pierre, of the Province of Champagne; born May 2, 1700; entered the Society October 18, 1719; arrived on the mission in 1732; died at New Orleans April 5, 1749 (al. 1750).

1749–1759 (New Orleans).

BAUDOUIN, R. F. Michel, of the Province of Aquitaine;[13] born at Quebec March 8, 1692; entered the Society at Angoulême December 11, 1713; returned to America in 1728; died at New Orleans in 1766.

1759–1762 ? (New Orleans).

CARETTE, R. F. Louis (al. François), of the Gallo–Belgian Province; born July 15, 1712; entered the Society September 30, 1731; arrived on the mission in 1750; left New Orleans for San Domingo in 1763; died at ——.

1762–1763[14] (New Orleans).

BAUDOUIN, R. F. Michel (for the second time ?).

[12] At the close of 1762 he was moderator and spiritual director of the Men's Sodality at Vannes.

[13] The Catalogue of 1752 has *Aquitaine*, that of 1753 has *France*, while all those that follow, down to the last in 1761, give *Aquitaine*.

[14] See *Bannissement des Jésuites* (by Father Philibert Watrin) edited by Father Carayon, S. J., Paris, 1865, pp. 18 and 35. The decree of banishment was issued July 9, 1763. Ibd. p. 5.

St. Mary's College, Montreal,
Sept., 1900. A. E. JONES, S. J.

FATHER MATTHIAS McDONNELL AND FATHER DANIEL JONES.

ASPIRANT AND DETERRENT.

By Father Matthew Russell, S. J.

Mattthias McDonnell, if questioned as to his birthplace, might have given the answer attributed to a Connaught peasant, "I'm from the County Mayo, God help me." He was born there on Christmas Day 1823. His name survives in that of his kinsman, a well-known citizen of Dublin, Matthias McDonnell Bodkin, Q. C., who gave up his career at the Bar to become a leader-writer in the Freeman's Journal and the author of "Lord Edward Fitzgerald" and several other spirited novels. Another relative of his, as we shall see, was Father Daniel Jones. Matthias McDonnell became first a secular priest. I do not know in what College he made his studies. One at least of his missions (and his last, if they were more than one) was Otley in Yorkshire, a mission which was begun in 1851 and was then in the diocese of Beverly, which had only been established the year before. In 1878 Beverly was divided into the dioceses of Leeds and Middlesbrough, and Otley belongs to the former.

In 1861 Father McDonnell tried to make an important change, for which, perhaps, he had long been yearning. His kinsman, Father Daniel Jones, his senior by ten years, was then Master of Novices at Milltown Park, Dublin, the first to hold that office in the Irish Province of the Society of Jesus since the Restoration of the Society. To him accordingly Father McDonnell opened his mind on the subject, and he received the answer which we are about to venture to print. It will be an interesting pendant to the letter which Father Edmund O'Reilly wrote from the Naples Novitiate to Professor George Crolly of Maynooth, and which was printed in WOODSTOCK LETTERS some years ago.[1] That very mature Novice figures there as a decoy-duck, (of an honest kind, however) while the Novice Master acts rather as a watch-dog warning trespassers off the premises.

[1] Vol. xxv., March 1896, page 8.—Ed. W. L.

Father Jones begins with a little trace of the formality of a bygone generation. Which of us has ever acknowledged the receipt of "a respected letter," especially from a relative younger than ourselves. As our juniors feel less reverence for *us* perhaps we show less reverence to *them*. To a communication like Father McDonnell's many would nowadays, in this age of postcards, reply with a mere sentence: "Come and try by all means, but take care that you do not repent." Father Jones takes considerably more pains, and puts the *pros* and *cons* of the matter, especially the *cons*, at full length before his correspondent. Though the Irish Jesuit's sphere of action at home and especially in Australia has widened considerably since the following letter was written, yet, even at that time, Father Jones might have drawn with perfect truthfulness a far more alluring picture; and indeed he seems occasionally to have strained truth in the other direction.

Milltown Park, Donnybrook,
6th October 1861.

My dear Mr. McDonnell,

I received yesterday your respected letter of the 3rd, I shall follow your own wise course and confine myself to the matter immediately before us. I shall only observe that in the remarks I shall have to make you will not, I am sure, suspect any want of a cordial welcome if you *do* come amongst us. It is better, however, to set the whole truth before you.

In the first place, therefore, the vocation to the Religious State is undoubtedly a good thing and ought to be followed. If, however, any one were to follow a mere human inclination, he would follow a "will o'the wisp," which would lead him only to disappointment.

I will tell you plainly that the presumption is *against* your having any vocation to the Society. To have lived to your present age in the secular mission is a good reason for supposing *that* to be your vocation, and it is, moreover, a great obstacle to your ever finding what you seek, in a Religious House. You will have infinitely greater difficulty than others in learning the methods and spirit of any religious order. You are formed and "set" in one mould and cannot be recast in another. The consequences of any change might be continual misery and discomfort and disappointment, if you submitted to the training, or that you would be a religious merely in name if you were to shirk it—as some have been able to do. You would be always tempted by the thought that you

had left work which you could have done, to attempt a line out of your power; that you gave up a great deal of solid merit to enter on a course where you would have no external useful work, and where your interior would continually be a wilderness of distractions and desolations and perhaps temptations. For, what have you to expect in joining us? First, you will have to spend two years in the society of children just from school. You will be on a perfect level with them—separated totally from the Fathers of the Residence — not employed in any work suited for a priest. Your time will be spent in learning new methods of doing religious duties that you have been long accustomed to do well in another way which you will have to unlearn. You will sleep in a dormitory like a schoolboy, be under the authority of a boy of 16 or 17, be employed in sweeping galleries, serving in the kitchen etc., etc. In me, who am at present your friend and relation and equal, you will have a taskmaster and a distant superior. At the end of two years you will be sent to be usher in a school where you may spend the rest of your life in attending on boys, watching them in their studies, walking round and round a play ground, sitting in their noisy and dirty schoolrooms or playrooms for hours together etc., etc.—and all this without hope of relief or *power to change*—and all this bound by *vow* which, while it will bind *you* irrevocably, will not incapacitate Superiors from sending you away whenever they judge you unfit for the Society.

You will be liable to be employed for 8 or 10 hours a day in this sort of work, and the rest will be taken up with your spiritual duties. If you should be employed later (and not till after many years) in the Residence (we have but one [2]), the work there is incessant and destructive to health. Then, you may be sent to any part of the world, and must give up all choice of place and work, and leave yourself like a stick in the hands of the Superior.

And all this perhaps unsustained by one gleam of spiritual consolation. You must not judge of us by the life of an English Jesuit on a single mission. They live more or less like the secular clergy. But we have no missions of that sort in this country. We never dine out —never receive visits from friends or write letters to them. (?)

Now you see partly what you have to expect if you

[2] St. Francis Xavier's, Gardiner Street, Dublin, is no longer "alone in its glory."

join us. You see that no mere human inclination would stand that sort of thing long. If you have a *true vocation*—and are ready and willing to undergo everything—then the unction of the Cross will sustain you.

Think over these things carefully and pray to God for light. Do not act rashly *either* way. If you wish for more particulars, write to me again. I should be glad to get a line from you in any case. Do the will of God.

Believe me, my dear Mr. McDonnell,

Ever most faithfully yours in Christ,

D. Jones, S. J.

P. S. If you are still of the same mind, let me know further particulars etc. What would you think of making a Retreat here to *try your vocation*, reserving power to resume your mission if you wished?

In spite of the foregoing letter Father McDonnell came to Milltown Park to try his vocation. In his railway journey from Otley to Holyhead, one of his fellow-travellers was an English parson who denounced a Convent recently established in his neighborhood, and took this as a text for a general homily against the grasping spirit of Religious Orders. He inveighed in particular against the anxiety of the Jesuits to entrap clever men into their body. Father McDonnell had in his pocket the letter which we have just had the privilege of reading forty years after date. Accordingly he intervened in the conversation at this point. "Well, I cannot pretend to be a clever man; but it happens that I am on my way to a place where I shall try if I be able to become a Jesuit; and this letter will show you how little pains they have taken to entrap me." The gentleman was greatly struck. It may have been the first step towards his emancipation from worse delusions.

Father McDonnell never returned to Otley. He began his noviceship at Milltown Park on the 4th of December 1861, within three weeks of his 38th birth day. He was an edifying religious for ten years, and died at Clongowes, March 21st 1871. Father Daniel Jones, a singularly holy and gifted man, had preceded him by two years. May they rest in peace. Father McDonnell and I made together at Clongowes in September 1866 a Retreat which was conducted by Father Jones; and it was then that I was allowed to take a copy of the letter which now after many years I am sharing with many readers.

MATTHEW RUSSELL, S. J.

LOUVAIN AS IT IS TO-DAY.

A Letter from Father C. V. Lamb to the Editor.

11 Rue des Recollets,
Louvain, Belgium,
February, 1900.

Rev. and Dear Father,
P. X.

Life at Louvain is much the same now, I suppose, as when yonr Reverence had the pleasure of experiencing it The old professors, it is true, are dropping off one by one, and even the old hero, Father De San has been forced to yield the chair of Lessius to a younger admirer of St. Thomas. There have also been changes in buildings that brought them, not into shape for that is impossible, but quite up to modern requirements. The new closets are of the latest model and the bath rooms, while not numerous, are neat and well arranged. Then there is a covered walk in the theologians' garden that affords opportunity for open air recreation even on the none too rare raining days that visit us. This walk is lit up by gas in the evening, and we are allowed to pass there the after supper recreations during the winter.

The old spirit of charity, however, that has made Louvain dear to so many members of our province, has not changed, but still flourishes in all its old time vigor.

How far the regular routine of class and circle and study and recreation has been altered I have no means of judging. At the risk of repeating what is already well known to you, I send you the following details:—

Let us begin with Sunday, the day of rest, a busy day for our Louvain scholastics. Rising at four, Mass and Communion are at half past five; on recollection Sunday, which comes once a month, there is an instruction from 8.30 until the beginning of the nine o'clock Mass in the church, at which all the community assist every Sunday. The scholastics' choir furnishes the music during the Mass and during the Benediction in the evening. The sermon makes the Mass last until 9.45, at which hour is held the class of rubrics for the third year theologians. The exercises of the "Tones" fills the half

hour before three P. M. At five o'clock is held the regular meeting of the theologians' academy and at six o'clock the bell summons us to the church for Benediction which lasts until supper time at 6.45.

Monday, Wednesday, Friday and Saturday are regular class days and differ little from those at Woodstock, except that the circle is at eleven o'clock in the morning and that there is no recreation after the evening class. Owing to the additional half holiday during the week this afternoon recreation is really not missed. On Friday evening we have the "Casus." Three men are appointed each time and two days are given for preparation. Ten minutes are allowed for the setting forth and solving of each of the three cases.

Tuesday is the philosophers' villa day and a half holiday for the theologians. On Thursday the theologians go to the villa, and right here let me say that the villa is a glorious institution, surpassing even the "walking club" as a restorative for tired brain and nerves, and its supression is by no means the lightest of the Lenten penances. For a few hours each week one is in the atmosphere of the long vacations. At ten o'clock the bell sounds all out for the villa, and those who wish to play tennis are on the grounds a half hour later. Dinner is at twelve. The tables are rather primitive in character and the table service even more so. This makes the dinner a bit like those of the Woodstock picnics. From time to time there is a fête to celebrate the appearance of a new book written by one of the professors or scholastics. On these occasions verses are sung commemorating, often in the most humorous manner imaginable, the glorious achievements of the hero of the feasts. Then there are choruses and at times even a humorous recitation or a dialogue. I can imagine few things more delightful than these fêtes. There is such cordiality, such good humor, such ready appreciation of every good point, every sally of wit in the verses, that depression of spirits is quite crushed out of existence.

After the coffee there is recreation and spiritual reading. From this time until five o'clock in winter and 6.30 in summer you are free to do as you please. Lovers of football or tennis frequently spend a great part of this time at the villa. There are pleasant walks in the woods of the Duke d'Arenberg or among the hills of Vlierbeek and of Linden. From these hills can be seen the country for miles around cultivated to the limits of possibility, dotted over with churches and chapels and

funny little windmills that tell more plainly than words the story of the piety and industry of these good Flemish peasants. In every field by which you will be walking on well paved roads almost all the time, you will see women and children hard at work with here and there a man to help them, and everywhere the inevitable dog. And fine big vicious brutes they are, these dogs. They take the place of the horse for farm work among the poorer people, and it is no unusual sight to see a man and a dog tugging away together at a harrow. A dog and a woman is good form for a wheelbarrow. The absence of men from the fields is due, I believe to the fact that many of them go into the city for employment.

As you enter, on your return, the dirty, ill paved streets of picturesque Louvain, you may hear the clatter of the wooden shoes and of the hardly less discordant dialect of scores of children, and on a turn in the street, for the streets are always turning here, behold the gamins dispersing in all directions each with an immense loaf of bread the gift of the St. Vincent de Paul society or of a bereaved or of a rejoicing family. Further on you may be greeted with some compliments of the Billingsgate stamp, accompanied on rare occasions by a lump of mud by way of punctuation—a striking evidence of the uplifting of the masses by the socialists and other humanitarians of their ilk.

So much for the regular weekly routine. Now a word about the "extraordinary" exercises and some occasional happenings. First of all come the monthly disputations, five in number. The scholastic appointed to defend the theses has two weeks allowed him for preparation. The objectors are appointed a week later. The exercises last two hours and take place while the other side of the house is at the villa.

Next in order of importance come the academies, all of which are very active. The theologians' academy numbers some fifteen members. Questions of political and social economy, of Ethics and of Apologetics furnish the principal matter of discussion. The members of the Academy have the exclusive use of certain reviews and of a library containing the books most necessary for the intelligent discussion of the subjects proposed. The meetings are conducted in much the same manner as those of the debating societies in our colleges.

The philosophers have two academies, French and Flemish, both of them literary rather than philosophical. Each has its own library, that of the French academy

being, it is said, the best of its kind in the province. In addition to these they have a Scientific Circle and two elocution academies.

The plays come in just at the right time to break the dismal monotony of the Belgian winter. Take thirty-one of Woodstock's worst days, mix them well together and then spread them out over the month and you will have a good reproduction of our January. Consequently the theologians' play within the octave of the Purification is a most agreeable distraction. The stage, a fairly good one, is set up back of the long course classroom. The costume and scenery, though limited in quantity and variety, are sufficient for the necessary illusion; while the skirt of the soutane flowing from the waist down does not bring too forcibly to mind the opening lines of *Ars Poetica.*

The philosophers' play comes later in the season, at carnival time, if I mistake not.

But here I am scribbling this a week behind time and not a word yet about the *Quinzaine* with its two excursions, nor about the pilgrimage to Montaigu or to Our Lady of Herent with the little Infant Jesus on whom the artist forgot to put any clothes. And I have been saying only bad things of the weather, when in reality one who has a sound pair of lungs could not find a more bracing climate. I have spoken of the "*voyous*" and send not a word of the forty or more convents and monasteries of the town nor of the demonstrative reverence of the people that keeps one busy doffing his "tricorne." But this may furnish matter for another letter, if your patience is not exhausted.

Of course there is no place like home, but next to dear old Woodstock, I can imagine no place where one could be happier than among our goodhearted brothers of old Louvain.

Yours devotedly in Christ,
CHARLES V. LAMB, S, J.

THE CUBANS IN JAMAICA.

A Letter from Father Mulry.

26 North St. Kingston,
Jamaica, Sept. 30, 1900.

Rev. and Dear Father,
P. X.

More than once in running through the pages of the Woodstock Letters, which you are kind enough to send regularly, I have felt really lonesome at finding little if any reference to the one mission of our Province. Even the "Varia" in the last number completely ignored us. Now, who is to blame? Very likely we ourselves in Jamaica, who so seldom take the trouble to inform your Reverence of our doings, and thus, too, when we know from experience that you are eager to hear from us, and yet, it isn't that we're lazy. Bless your heart, no. There is so much to be done, that one has to be industrious even in spite of himself. The Fathers in the country districts are in despair at the wealth of chances continually offering themselves for pushing forward the grand cause, and so too are the Fathers in Kingston for the same reason, and those of us whose duties are a mixture of the rural and the urban are in no better plight. Thanks to the Sacred Heart there is progress everywhere, and, what ought to be an attraction for a Jesuit, the labor as a rule is not slight. Now I have no pretence to being more worked than any other Father and yet I could cover a page or two with the mere enumeration of what obedience assigns me. Don't be afraid however, I'm not going to bore you with the list, but what I'm going to do is to send you a short letter, which, if you think well of it, you may use to inform our northern brethren that a few American Fathers and Brothers are still in Jamaica, alive but I trust not "kicking."

But what shall I write about? The Apostleship of Prayer in Kingston numbering some two thousand members, with fervor proportionate to the climate? Or shall it be the new "Catholic Boys'" club, of the same place, with gymnasium attraction and everything else to stop the religious leakage? Or St. Claver's Orphanage

at Spanish Town with its half a hundred dusky "pickneys" working away in a real banana plantation and trying all the time to learn the lesson of industry— not an easy one for most of them? Or the new St. Winnefride's Chapel just being completed at Port Henderson, the cross of which the next batch of missionaries will be able to recognize to the left as they enter Kingston harbor? Or shall I go into particulars of the good done by the schools managed by almost each of the Fathers? Think of it! Father Lynch has left Father Harlin a legacy of some twelve or thirteen country schools to look after. Useful they are certainly, but not without their own troubles. Again, shall I recount how Father Collins was conveyed in a triumphant chariot—I mean a mule dray— not long ago, and how, after eight miles of rain and rut, having reached the new mission of Donnington Castle, he was forced to clothe himself in an alb, while his worldly raiment was slowly drying out? Any one of the above subjects would require a volume; so, it's out of the question. Let me then take another, which, now that Uncle Sam is interested in Cuba, may not be without attraction.

We have a good number of Cubans in Jamaica, and a fairly large settlement of them at a place called Colbeck, a couple of miles outside of Old Harbor. This latter town is about twenty-six miles from Kingston and can be reached by rail, so that there is no great hardship in the occasional trip I have to take to it. Colbeck is a large tobacco property worked by the Cubans and there is only one opinion as to their industry. For painstaking, intelligent laborers I don't believe these Cubans have their superiors anywhere. The cultivation of tobacco is most troublesome, and yet with a rent increasing a couple of years ago to the exorbitant amount of £2 they toil away and are cheerful too at their toil. Nearly all of them have left Cuba on account of the revolutions which ravaged that island. One old Cuban, Palomino by name, who had twice lost his all at home in successive revolutions, told me that he would never return unless the Americans took charge. They live in huts thatched with palm, with mud walls and the earth for a floor, and yet there is perfect order and cleanliness within. I have slept in them and can vouch that even the flea, almost ubiquitous in the tropics, seems as a rule to respect these homes of hardy toil. The case is different, however, with the exterior which little or no care is taken to beautify; here pigs and dogs and chickens have it all to themselves, except when occasionally some little naked

Cuban boy disputes their empire with them. On one of my visits I remember one little fellow, clothed simply with sunshine, who had seized two unfortunate hens, and tying a string to each by the leg, was driving them all about through the tobacco field and enjoying himself mightily.

The large barns for curing the tobacco are built near the dwellings and of almost the same material. The process of preparation of tobacco, as is well known, is very tedious, but the Cubans are past masters in the art and are always sure of a market. On my asking one of them what was the yield per acre, he told me that it was very variable, owing to the number of elements to be considered; anything, if I remember rightly, between four or five and twelve or fourteen hundred weight.

The bed of the Dry River winds in and out through the entire place, and it is on the lowland near it that the tobacco is cultivated. Ordinarily there is no water in the bed of the river, but it fills up during the rainy season. Sometimes this happens suddenly, as about three weeks ago, when the river passed its banks, claimed one victim and came near having many more. A French Cuban, Carlos Blanchet, whom I married about eight months ago, recounted to me how he was awakened at half past one during the night, and almost immediately the river began to flow into the house. The water rose so rapidly that he could only escape, with his wife, by swimming. The servant following them was drowned. The strangest thing is that the water seemed to subside almost as quickly as it had risen. By five A. M. it had retreated to its banks. A large "sink hole," as it is called in Jamaica, opened out in the ground at the extremity of the property and down into this the Dry River plunged and for the time being, at any rate, was lost.

But I must not linger on these details as the Catholicity of these Cubans is something of more interest to you. This is hard to characterize as it is much different from what we are used to. I would say that they have the faith and have it strong too, but for the most part have been so neglected that many of their deficiencies are to be ascribed to this neglect. I am speaking of course of this one Cuban colony of Colbeck. From what I can gather they had scarcely any instruction given them at home, and to this want rather than to general malice is to be ascribed their carelessness in freqenting the sacraments, and their sharing in many ideas which certainly the church would reprobate. Let me give you an ex-

ample, and one, too, of very recent occurrence. Last week I got a letter from Colbeck asking me to come up and say a "grand mass" for José Sosa, dead only a few days. As this was my first intimation that the old Cuban in question had been sick at all, I was naturally indignant that he had been allowed to die without the last sacraments, and I told them so on my next visit. I then learned that what I suspected was not true. They had not acted deliberately in neglecting to send for the priest. They had simply put it off to the next day, when the train would be running and access would be easier, and meantime the man died. Of course this showed slack appreciation of the importance of the sacraments, but it was not equal to the guilt of some of our city Cubans, who keep the priest from the bedside of a dying man until almost the last spark of life has gone. The reason assigned by the latter is that the sight of a priest frightens the sick person by assuring him of the nearness of death.

However there's something more startling yet in the case of old Sosa. His last commission to his son-in-law was that his body should be buried at Tamarind Tree Church, a Church of England chapel in the vicinity. And his wish was carried out, so far indeed that the parson even read prayers at the grave. Not much sign of Catholic vigor there, you'll say, but the extenuating circumstances are that the old fellow hadn't the least idea of dying except as a Catholic. In his ignorance he thought that as his own church was so far away, it would be better to have heretical prayers than none at all over the body. He even left money for Masses for his soul. What was I to do in the case? severity would have the effect of alienating them from the priest, so I consented to say Mass in one of their huts for the old man, on the condition also that they should understand that it was a mortal sin deliberately to allow one of their number to die without the sacraments and to have Protestant prayers said at the grave. I have reason to believe that my explanations were taken in good part. Nine of them received holy Communion at the Mass, and of these, one—a man—was a real "old timer," and two approached the altar for the first time, the daughter of the deceased—a married person—and a girl also about eighteen years of age.

The best Catholic I have in the place is the French Cuban, Blanchet, already mentioned; and yet it is only eight months ago since he and his wife made their first Communion, and it was on their marriage day. I had

come from Kingston for the purpose, and gave them a nuptial Mass in the hut where the ceremony was performed. Both have been very faithful ever since, and have been the means of bringing back a good number of others. In fact, it is from this day I date the beginning of any good effect upon this Cuban colony.

Knowing how they were pleased with the externals of the Church, I made the most out of everything, and to their evident delight. One black Cuban living in sin, made up his mind at once to get married, and he dld so; but, of course, without a nuptial Mass. Blanchet, the happy bridegroom, in his delight, took occasion to reproach another, who, a short time before had gone to the Protestant parson for his marriage. "See," he said, "what our own Catholic Church does for us. No Protestant for me, please."

Some time ago the Protestant overseer of the property kindly placed at my disposal the large house, then untenanted, where the owners were accustomed to reside. It was a picturesque sight to see the Cubans making their way in the early morning to the holy Sacrifice which I celebrated for them. Very few were absent, and what is better still, a good number went to confession and Communion — men and women, and some for the first time. Their respect during the celebration of Mass was, as it always is, remarkable. In fact, although much is still wanting to these people, it is not good will; and if they are a representative type of the Cuban peasant, there is still some hope for the religious future of that island.

What about the morality of these people? Good Father Hathaway, now some years dead, is reported to have said on one occasion in Holy Trinity pulpit, Kingston: "I confess with horror, my dear brethren, that since coming to Jamaica familiarity with a certain vice has almost made me lose my disgust of it." This is more or less a rather vivid picture of what is the case with us all.

With regard to Colbeck in general, the moral condition is no worse than the rest of our island. None of the white Cubans there are living in sin, and that is saying a great deal. Of course, "white Cuban" is here a practical not a theoretical term. All, I believe, at Colbeck have some admixture of negro blood, but in very many cases it is only slight; and between these and the real blacks the color line is closely drawn. The white Cuban women are without fault in this matter. In fact, they are guarded with a jealousy which is almost their safeguard. The same cannot be asserted of their husbands

and brothers, though they are much better, I feel certain, than the average Jamaican.

Thank God, I have been able to remove the scandal of the lives of a fair number of the black Cubans. I have not yet attained the point reached by St. Gregory when he left only one unconverted person in Neo-Caesarea. To my certain knowledge there are still two persons living in sin at Colbeck, and I suspect there are a few more. Of these two, however, one is under promise to me to end the sin before long; and the male party in the other has only escaped my persecution by a temporary trip to Cuba. In every case, also, except one that has come under my notice, the woman is a Jamaican negress. Just a week ago I had two marriages of the kind; and what do you think was the name of one of the dark beauties? Nothing more nor less than Kelly. Shade of St. Patrick! Where did she steal it?

But I have tresspassed long enough upon your indulgence. Asking, therefore, your prayers and those of our Fathers and Brothers, for God's blessing upon our Mission, I remain in Corde Jesu,

Frater et servus,

PATRICK F. X. MULRY, S. J.

THE PLAGUE IN ALASKA.

A Letter from Brother J. Vincent O'Hare.

HOLY CROSS MISSION, ALASKA,
September 4, 1900.

REV. AND DEAR FATHER,
P. X.

The dreadful plague consisting of "la grippe" with its kindred ailments, measles, a kind of cholera, typhus, etc., combined with famine, swept over the country this summer. Report says it reached from one end of the long coast of Alaska to the other. About the middle of July, a solitary case brought by a steamboat introduced it here from the infected coast district, and before the end of the second day, all were sick. Every hour the situation grew worse; all occupations ceased at once. Though it was in the midst of a plenteous run of salmon,

not a canoe appeared on the river to profit by it. Things remained thus during the whole summer, just as they were when the disease first struck the place. In a few days we were in a desperate condition, and the deaths began, the Sister Superioress heading the list. The various rooms of the school were turned into wards for the sick, where Priests, Brothers, and Nuns passed constantly to and fro helping, and nursing, and preparing the dying for their agony. They became sick too, but they could not go to bed and leave the rest without any help. It was pitiful to see the worn-out Fathers and Brothers carrying out the dead to the graveyard when they could scarcely stand themselves. Unfortunately the cemetery is on the side of a mountain, which made the carrying of the dead very laborious. The Sisters four in number, worked day and night.

On the 29th of July, I was sent on a hurried trip to St. Michael's to summon help from the soldiers, but found that the military had their hands full there with the trouble on the coast, but they dispatched food supplies to us immediately. On my return to the mission I found that matters had grown worse during my absence. The list of dead now numbered twenty; six had been buried in one day, and four in another. Four of our school girls died in one day. We were now no longer able to make coffins and separate graves, but had to carry the bodies in the coffin to a long trench that was constantly kept open, take them out, place them in the trench, cover them with canvas and boards, then with earth.

Many were the wretched sights to be seen during the progress of the plague. We would go slopping in the mud, under pouring rain that lasted constantly for over a month, through the little village of tents and cabins, with our rumbling dead-cart, hauling out the unfortunate victims, while all around in the darkness, could be heard the fatal cough and the groans of poor sufferers that were soon to die. It was dismal work indeed. The very dogs had ceased to howl; some forever, as the poor things overlooked in the general misery were left to starve to death. The filth of the village increased; the lousy, soiled rags of the dead being thrown in heaps outside the tents. As you may imagine, the most indescribable confusion and disorder prevailed. The pitiless rain and wind continued throughout the whole time of the sickness, adding greatly to the general misery. The first question the night watchers were asked every morning,

was, "How many are dead this morning?" This went on for days and days. Then came another sad day for the Sisters. They had to lay out all at once three of their best large girls, and one of their industrial teachers. These victims died like angels, calling upon God and his holy Mother to come for them. The Sisters or Fathers could be seen bending over them, whispering holy words in their ears, and making sure of their happy end. One little girl of twelve, the last to fall sick, had said to the Sister only three days before: "I won't get sick, for then you will have no one to help you to cook." At the time she was the only girl not in bed; but she took sick and died suddenly.

One of my school boys died of consumption during the plague. It was wonderful that his was the only death among the boys, though all were sick, many seriously so, but they managed to pull through except this one. A saint might envy his death. He had lived a beautiful life, and it was no wonder his death corresponded with his life. His last words were "Jesus, Mary, and Joseph, I offer you my soul and body, my life and"— his words, his life and his offering were completed in eternity. This was the first death among the boys since I came here.

The Fathers succeeded in getting most of the Indians that succumbed to the disease to have a happy death. One evening I went with the hand-cart to carry away a corpse. There was a priest with me. We went for the body of the father of a young girl, herself very sick, and of a boy of three years. The corpse had been all day between the living children. The little boy realized nothing of the death of his only parent, and was rolling over the dead body, which was all drawn up into a knot, stiff and rigid, with the knees almost up to the chin, and the eyes half open. The ground all about was covered with spittle and filth. We could not prevent this, as we had not been able to clean out his wretched tent. We took out the body and buried it, leaving the poor children to pass a dreary night alone. As we found the poor girl worse next morning, we placed her on a stretcher, and carried her to a vacant house, which we used for a time as a hospital. A Sister cleaned her and nursed her, but she died later. The little boy was taken to the school where he still remains, unconscious of his loss.

Another day, three children, left orphans by the plague, came to us in the pouring rain from a neighboring village. The Father Superior, Father Crimont, brought

me one of them, a boy of ten or eleven, blind, ragged, barefoot, wet, cold, and shaking with disease. I named him Vincent on the spot, I clipped his hair and changed his clothes, gave him a hot bath, put him to bed, and gave him a drink of hot beef tea. Since then his brother died, and he is now alone in the world. I am afraid that he suffered too much before coming to us, for it seems that he had to eat grass for want of other food.

One Sunday, Father Robaut, Brother Keogh and myself went by bidarki—that is, a three-hole, seal skin canoe—up the Yukon for the purpose of burying the dead and visiting the sick. We found the village deserted, the sick survivors having fled in terror to another place. We saw only a solitary dog on the beach, which retreated into the village as we approached, and curled itself upon the feet of its dead master. As we went up the bank and into the village, we gazed upon a sight more dreadful than any we had yet encountered. Here and there, bodies wrapped in skins and old garments, were lying about. Searching through the village we came across eight of them. One, a little girl of ten years, had been dragged by a rope about the neck, half naked, along the muddy ground, and left face downward with the rope still about her neck. The limbs were all contorted, and the body was in a very filthy condition.

At another place, lifting a tent we found the remains of a middle-aged Indian whom I used to know. The body had been left in the exact position in which it had fallen after the last agony, the head on the ground, the eyes staring, mouth wide open, and limbs turned in various directions. This body too was only half-clad, and a great rent in the shirt showed a terribly discolored side. This and several other corpses, had to all appearances remained unburied for a week or two. From another fallen tent we took a body that gave forth a swarm of blue flies and worms when disturbed. From another "bundle" there protruded a long bony arm. Wishing to identify the victims, I uncovered the face of one of them, but such a gruesome sight met my gaze, and such an awful stench came forth, that the leader of our party told me to discontinue the identification. The whole village was reeking with filth, rotten fish, and so forth. All kinds of tools, utensils, fishing tackle, weapons, etc. were scattered about, having been abandoned by the fleeing survivors. We also came across two freshly made graves, where they had buried their first dead. Later on they

had been able only to drag them outside the tent and leave them.

Our task was to dig the grave. We made two very wide ones in the sand, each large enough to hold four bodies, lying side by side. On the bottom we placed mats and skins, then the poor, ghastly, twisted and drawn-up bodies, over them more skins and mats, then boards, and lastly mother earth. Over each of the two mounds we put a large rude cross, hastily made. Then we went away. I have yet before my eyes the sight of those poor natives, lying side by side in the big graves; they were so forlorn-looking and wretched. Before leaving, however, Father Robaut boiled some coffee, and we began to take lunch, but the rain poured so heavily, that accustomed as we are to it, we beat a retreat to the woods where the large cotton-trees sheltered us for a while.

Once more in our good bidarki, we paddled across the Yukon to the new camp of the Indians. There was a row of tents along the muddy shore. In each tent there were from one to three Indians—all that were left. Their canoes were still in the water unloaded, as they had been able merely to put up their tents and crawl into them. All were sick, and it was evident that death was not far off for some. After having done all that we could for them, we started back home, having spent just six hours on this awful trip. The remnants of that camp came here lately; but they are not yet over their troubles.

Father Robaut and Father Perron found more than half the natives dead at the village of Benzelah when they went to its relief. The following Sunday, Father Crimont, Peter Korkerine — an old school boy, now a successful trader—and myself, went by bidarki down the river six miles to relieve a village. At this place the current is swift and as the cranky little bidarki flies by the bank and snags, one's head gets dizzy if he is not used to it. We reached there in less than an hour; all the natives had been sick, but none had died. We left them some provisions and started for home, being lucky enough to catch a steamer, which saved us the rather hard work of paddling up the swift stream. The steamer was loaded with government goods, and had troops aboard destined for the work of erecting the great telegraph line to connect Dawson City with St. Michael's and the outer world.

Other trips were made by the Fathers and Brothers to various places; my last was to the Shageluk River. The village there had lost thirty-three per cent of its

people; it will reach fifty per cent yet, but will probably not pass that mark. The village of Koserefsky has already lost a third of its population, and a few more deaths will follow. Several entire families have been swept off, many children left parentless, and wives without husbands. These are some of the details of this summer's visitation. Too much praise cannot be given to the devoted Fathers, Brothers, and Sisters, who have risked their lives hundreds of times, and have worn themselves out with the constant strain of attending the plague-stricken.

Our Steamer "St. Joseph" has just arrived from the fishing camp at the mouth of the river. Father Lucas with Brother Mark and about twenty of our large boys and girls spent two months there. They had all been very sick, but no one died, owing in great part to the untiring care of the Fathers and Brothers. Less than a mile away from them, twenty-five out of a village of thirty-five or forty Esquimaux died; the Father and the boys buried a few of them, but had to give up that charitable work, as there were too many sick in the camp to be cared for. It is very remarkable how their party escaped; the thin, worn-out faces of Father Lucas and Brother Mark told the story of their heroic devotion to the sick.

In the death of so many of our most promising young persons, school girls, and native families—the fruit of years of careful training—our mission has received a sad check. It seems that the most troublesome Indians were spared.

Our steamer has just returned from Nulato, bringing back our good Brother Brancoli, who, all during the sickly summer, remained faithfully at his post, doing the work of several men, although very weak and sick himself. As if ordered by divine Providence, the only person in all the mission that did not get sick was the physician, good Father Parodi. He used to run from place to place, day and night, giving medicine, but never losing heart amid the general distress.

I cannot give you the status yet, as Rev. Father René has not made his visitation here this season. Fathers Keyes (Chiavassa), Ross (Rossi), and Brother Keogh (Chiandano) came just in time to help us in the great sickness. We had the good fortune later of welcoming Father Perron for the same work.

Yours in Christ,

J. VINCENT O'HARE, S. J.

REMINISCENCES OF THE GALVESTON STORM.

A Letter from Father J. A. Hogan.

GALVESTON, TEXAS, Nov. 1900.

REV. AND DEAR FATHER,

P. X.

In obedience to the wishes of Superiors I send you the following details of the great storm, that on Sept. 8 last overwhelmed and well-nigh destroyed the city of Galveston. No pen can do justice to the event, no language portray the reality. All the great papers of the country have had here on the spot gifted writers, famous correspondents, but on their own avowal no one of them has been equal to the occasion. "As well try to handle immensity itself," said one of them, "as to try to grapple with this subject." All I can promise is a mere recital of facts and figures. All I can offer may be for many a twice told tale. But as it is at your request I shall with pleasure try to comply and give for what they are worth my—

REMINISCENCES OF THE GALVESTON STORM.

Galveston is situated on the northeast extremity of Galveston Island, about 350 miles west of New Orleans. This island is about two miles wide by thirty long and is in reality a vast sand bank that hardly deserves to be dignified with the name of island. To the south is the Gulf. To the north is the Bay that stretches away thirty-five miles to where it receives the waters of Buffalo Bayou, Trinity River and San Jacinto River. Galveston is, or rather was, a beautiful city and was, if I except Providence, Rhode Island, the wealthiest city of its size in the United States,—so at least the business community considered it. This year's census gave it 38,000 inhabitants. To-day it has probably eighteen or twenty thousand. Galveston has had many misfortunes, but all together could not compare with the Storm-Flood of September 8, 1900.

According to the official report of the Weather Bureau the barometer commenced falling Thursday even-

ing Sept. 6, and continued falling steadily until up to noon of Sept. 8, the day of the storm, when it read 29.42 inches. It then fell rapidly until 8.30 of the same day, when it registered 28.48 inches. After that it rose at the same rapid rate that marked its fall. The morning newspapers of Friday the 7th announced as weather forecast for the next twenty-four hours "high northerly winds." Their cause, as given, was a storm in the Gulf, that drew the currents to its vortex of depression. These winds began Friday and went on all day Saturday increasing in violence. However, no serious notice was taken of them, for two reasons,—one reason was, that a dim tradition exists here, that the philosophers of the sea had long ago proven conclusively that Galveston is not in the hurricane path; another reason was, that no tidal wave could come here on account of our shelving beach. The editorial prophet of the "Evening Tribune" of Sept. 8 reassured the timid in this strain, "A serious tidal wave is impossible on Galveston Island, for the reason that the beach shingles so far out to sea, that the waves are broken before they reach land, and consequently have little force." What a rude awakening he and we had that same evening from our day dreams.

During the morning of Sept. 8, alarming reports of an angry rising sea spread over the city. With the passing of the hours came reports that the Bathhouses were gone —a little later, that the Pleasure resorts were swept away — and at last, that the cottages along the shore were fast disappearing. The promised north winds were duly on hand in full force, driving the waters of the bay southwest to the island and piling them over the harbor, over the wharves, into the storm drains, into the city where they spread devastation all around. Meanwhile the rollers from the Gulf pushed farther and farther inland, until at two P. M. they had reached a height of six feet above mean low tide. This huge volume of water steadily advanced until meeting the seething floods from the bay on the north the highest point of land on the island was submerged .

More wary and wide awake than the theorists who took no alarm until the storm was fairly upon them, the simple fisherman and dweller on the sea front understood that a terrible storm was on the way. And they were astir, early Saturday morning, in search of places of refuge. As the day wore on they could be seen on the move, at first random individuals, later on scattered batches, about noon crowds, then all in a rush making for safety, for the

sea was marching on. In carts, on horseback, afoot came the crowd, the women with children in their arms, the men with their household effects—all like a fleeing army —*sauve qui peut.* The college is situated in the East End of Galveston on Ave. I and 14th Street, and consequently either way — eastward or southward — about twelve blocks from the Gulf. Our University Club opened its doors to the panic-stricken multitude and in they rushed. They were not settled down here more than an hour before the rapidly rising waters of the sea followed them in, and they had to beat a hasty retreat over to the college proper. Two hours later again the pursuing waves overtook them here. The ground floor was under water, and the crowd numbering now about two hundred persons fled pell-mell up to the second story of the old college. About six o'clock the unroofing of the great Community Hall admitted a cataract of rain, and the crowd now numbering about 400 persons made a last retreat to the West End or New Building. Only one more remove was now possible—the one into eterntty. This they all understood and for this they now began to prepare themselves. Prayer, lamentation, terror ruled the hour. All Ours did what was possible in the circumstances to quiet alarms, to awaken confidence, and instil resignation.

And so, all was comparatively well within the college. But outside? What of the storm? of the flood? of the ruins? of our friends? The waters rose at a steady rate from three P. M. until half past seven P. M., when they made a bound upwards of four feet in as many seconds. As the sea gaining every moment landwards, surged on knee-deep, waist-deep, neck-deep, the people looked on with amazement. The merciless waves passed over gardens, lawns, fences, entered stores, houses, parlors, bearing with them masses of that horrid slime of which, says Byron, "the minsters of the deep are made." Impossible to walk or stand wherever it has left its unclean trail. Onward the flood pressed until the foaming waves dispersed within the classroom walls where Professors taught that day, and the huge billows heaved and rolled on until they roared within the very sanctuary and dashed their spray over the altars where the Holy Sacrifice was offered that morning. Under the lash of the fierce gale that was blowing the sea became one wild agony of foam.

Between 7.30 and 8.30 the tidal wave ran up five feet. In general the height of the waters varied with the pres-

sure of the wind. In some places it was as high as twenty-five feet as is evident from the testimony of eyewitnesses, from water marks and from the fact of its depositing its burden of animals and other drift on trees, galleries, and housetops. The average height was nine feet, so that practically the city was turned into a raging sea and formed part of the Gulf of Mexico. Mr. A. G. Youens, Insurance Inspector, in his official account of the storm says, that in East End which met the first onset of the storm-flood, seven hundred and forty-six houses went down. The wild waves then rushing inland bore with them vast masses of this wreckage.

Our church being the first powerful structure to meet the onward sweep, served, even in its ruins, as a breakwater or barricade to stem the mighty torrent and sheltered, so to say, with its own life, the surrounding buildings that escaped destruction.

The immense floating masses of debris choked the streets, and hundreds had to mount the driftwood and amid a thousand difficulties pilot their way to safety. With the rising tide the frail structures rocked, tottered and toppled over, burying in a common grave all within. The stronger houses were lifted from their moorings and sailed away until encountering in their wanderings other houses, they clashed, and in one mighty crash went down together. An odd spectacle indeed it was to see those picturesque houses sailing up street or down street as the fearful cataract bore them. One of those buildings is known to have travelled fifteen blocks before finding a resting-place. The Ursuline Nuns tell of another house near their convent, that slid off its supports and floated away ten blocks down to the beach and then came back to its old stand. Fortunate the houses that could thus stand the strain and stress of the storm! Few, very few, did so in the East End, and hence the mountain of wreckage gathered from forty or fifty blocks and banked up around our church. Still, this mass of wreckage was not altogether an evil; for with the strong towers of the church it broke the great billows that would have otherwise imperilled or swept away the college. As it was, the college building, though roughly treated, withstood the onslaught of the hurricane, chiefly, perhaps, because of the prayers that went up to heaven from it and for it that night.

Of the great crowd gathered there from all parts, many were sick or maimed or dying. Hence, our rooms had to be abandoned to the cause of charity; and thus the

college developed at once into an Emergency Hospital, to remain so for three weeks. In connection with this, and for the same reason, it became for this part of Galveston a great centre or storehouse where medicines, food and clothing were, during two months, distributed by the civil authorities to all those in need.

However, other institutions besides ours became also havens of salvation. Of these, the Ursuline Convent scored the greatest triumph in rescuing eleven hundred persons from a watery grave. This great monastery — in reality a superb palace, held by many to be the grandest convent in America— besides being spacious is situated on a spot suited for such a purpose in such an emergency. The incomparable conduct of the Sisters that night is engraven forevermore on the hearts of Galvestonians, and their memory will henceforth live in benediction here. Their losses, however, are heavy; the old convent is in ruins. Their beautiful chapel, that cost $30,000 is wrecked. The grand new convent was also badly treated. Withal they were fortunate, for while they escaped with such losses, the entire residence quarter or tract of shore-land south of the convent, three miles in length and one thousand feet in depth, is a desert waste.

As I may seem to have been dwelling chiefly on the harm done by the flood, it may appear therefrom as though the havoc wrought by the wind was less considerable. However, the contrary is the truth. The flood was in reality one of the effects of the hurricane. In his offical account of the storm Dr. I. C. Cline, the goverment Director of the weather Bureau here, says: "During the forenoon of September 8th the wind was generally north until 1 P. M. when it attained a storm velocity. From that until 8.30 the wind was northeast. It then shifted to the east until 10 P. M. when it changed to southeast. At 11 P. M. when the storm began to die out it was southwest. It reached a hurricane velocity at 5 P. M., at 6.15 it was 84 miles an hour, and then the anemometer blew away. Before the loss of this instrument it had twice for a few minutes marked 100 miles per hour, prior to 8 P. M. the velocity was at least 120 miles an hour." At 4 P. M. the whole city was well at the mercy of wind and wave. At 5 o'clock, when the hurricane was at full blast, the flood was a flying mill-race of bridges, sheds, barrels, house roofs, citizens, and flotsam and jetsam generally; whilst the air was dark with showers of glass, shingles, tiles, slates and every sort of light debris. To venture

outdoors was to court death, and hence many an unwary business man caught away from his little home, that called for the care and strong arm of a father, found in place of that home when the storm was over only a ruin or a memory.

It is impossible to pen the weird, strange, erratic, frenzied conduct of this maelstrom of destruction from 5 o'clock on. An intelligent gentleman from New York while speaking to me the other day remarked, "We people of the North fancied the extraordinary freaks and mad extravagances of your storm took place in the imaginations of yellow journalists rather than in reality. But I have come down here to see with my eyes and hear with my ears; and now in justice to them, I must say that once more truth is stranger than fiction, and that their pen was not at all equal to the occasion. For the mortal is not born that will tell the tale of that storm." What he said is the echo of what all others said. Even though the college was sheltered by the enormous piles of wreckage around, still the fierce assault of the terrific blast beggars description. It was a delirium of the elements. The senses reeled before the unearthly roar and tumultuous ontset of the strange maelstrom of nature's forces. How it is that any building survived passes understanding. Hence, whilst good Protestants declare in general that it was the power of universal prayer, Catholics hold it was the special intervention of Mary, Protectress of Galveston that came between the city and total annihilation.

The wild howl and raving rush of the strong winter gale give no idea of it. For it hardly blew like a gale at all. It of course raved and raged as storms do; but in its angry moments, that were extremely frequent and almost continual, it was rather as though great revolving columns of air fell one after another upon the building or as though great tons of some massive substance flung themselves repeatedly against it. Some have likened it to a mighty sledge-hammer of measureless weight that pounded and pounded upon the structure, or to a monster battering ram that heaved and heaved its overpowering mass against the frail pile. "I have been," says an eye-witness, "in all kinds of elemental upheavals, but they all put together appear to me a mere suggestion of what this was." Its extravagant freaks bewildered, just as its violence staggered the senses.

It would at times leave us a moment of peace and then dash off to a distance as though there to hold a wild car-

ousel and then again with shrieks rush back as though unwilling to waste its rage anywhere but on the college. "This storm," remarked an expert on the subject," is the only one that ever I saw that seemed to me to have intelligence." While its violence at times might be compared to the steady down-pour of Niagara, at others gust upon gust appeared to come down out of the air frantic to tear all to pieces, frenzied after its prey, intent upon wiping everything out of existence. It was like a host of destroying spirits holding riot and revel amongst a lot of poor, helpless mortals. With feverish ferocity it would by leaps and bounds come from all points of the compass at once, so that it seemed not one tempest but a dozen in one. A deep, silent, low mysterious lull would occur occasionally that seemed only a pause to recover its wasted strength or to lay in fresh stores of wrath; for then reviving it would pour it out upon its victim with the insatiable hatred and vengence, with the very determination of an intelligent being.

The old saying, that the sea has many voices was never better verified than that night. Not an instrument that rejoiced the heart or tortured the ear or racked the nerves but seemed to join the general din of the storm-flood that night. It was a veritable orchestra of horrors. The mysterious power of the hurricane not only took every shape and form of terror, but seemed to enter everywhere and leave everywhere the blight of destruction.

Not satisfied to shiver to atoms such frail things as windows and shutters or to fold up like parchment-rolls entire metal roofs and send them adrift on the wings of the wind, it entered rooms, demolished partitions, tore down libraries, smashed furniture, wrenched from their holdings the doors and sent them sailing through the air. It picked up roofs of houses and flung them aside like playthings. The Sunday morning after the storm eight roofs stood in a pile in front of the college. Chimneys, cisterns, boxes, trees—all filled the air. A friend of ours relates that the day following the storm there were eleven large cisterns and nine strange houses on his premises. Like stories are told all round unchallenged, for the truth is under our eyes in a hundred similar forms. History here reads like a fairy tale, but it is no less history It looks incredible, for instance, that an oil tank, weighing 100,000 pounds and containing 175,000 gallons of oil, should be lifted up bodily from the ground by the wind and carried a block away. Still this is a fact. Again. A scantling launched by the wind penetrated the fore-

castle of a steamship in the harbor, went through the heavy plates like a solid shot from a cannon. Trees torn up by the roots were driven through houses.

A stranger entering Galveston a day or a week after the storm would open his eyes and marvel to see her fleet of small craft scattered over the neighboring prairies and might well ask what phenomenal upheaval did this. But what would he say if I pointed out to him schooners of three and four thousand tons standing on the wharves, freighted with cargoes for foreign ports? or if I showed him the great government dredge "Comstock" lying in the midst of Pelican Island, or a whole fleet of ocean steamships stranded high and dry on the mainland? land craft as well as water craft felt the fury of the hurricane. The railroad losses were numerous and heavy. Travellers coming into Galveston shortly after the storm told of box cars that dotted the surface of the Island and mainland. One freight car laden with grain was found eight miles away from the track. One of the immense railroad bridges that connect the island with the mainland was found on a farm twenty-two miles inland. Stranger still. At Bolivar point across the Bay stood a powerful light house, at present shattered almost to pieces. Now wonderful to say wrapped around its iron pillars and braces were steel railroad tracks which the wind and sea had wrenched from the Jetty railroad and twisted around the light house foundations.

There were three forts at Galveston. A small one, Fort Travis, on Bolivar point now in ruins. Besides this there were on the island itself two forts, one on the East End called Fort San Jacinto, and the other on the West End called Fort Crockett. Both of these are to-day in such a pitiable condition that the commandant has recommended to the government that they be considered as "non-existent." The morning after the storm from twenty to thirty corpses of the garrison at Fort Crockett were found scattered over the surrounding plains. The fort itself was nothing more than a monumental ruin. The vast costly system of barracks near by had vanished so completely that not a relic was left to tell the story.

On the East End a few miles from us was a system of powerful fortifications that went under the name of Fort San Jacinto. A detail of twelve soldiers guarded the place for the time being. Now a reliable report of the damage done there, says, "The massive concrete fortifications crumbled like so much papier mache. The double iron-

braced barracks buildings are battered into kindling wood Not a stick stands to mark where thirteen buildings stood. Gone are the quarantine headquarters, gone the torpedo casemate, the torpedo cable tank, the torpedo warehouse, gone the storerooms, the wharves, the life-saving station. The immense concrete rock defenses toppled like toy-houses as the waters ploughed channel after channel into the foundations upon which the batteries stood. And so the costly fortifications that were constructed to withstand the navies of the world were silenced in a few hours by the power of this storm."

Nor were the dead forgotten. The six cemeteries of Galveston present a veritable scene of horrors. Many of the graves are robbed of their dead and the coffins are, some of them, lying around in confusion, others carried away to sea. Monuments are overturned, shattered, splintered, carried, in some cases, a hundred feet away; tombstones dispersed in all directions; vaults, some of them built to be eternal, cover the ground with their fragments. Of all the metallic caskets disentombed only three have been recovered.. That of Charles Coughlan, the famous actor who died here last year, was found at Lamarque, a town sixteen miles from Galveston. Another casket rode the stormy sea to a point twenty-one miles from here. At the Catholic cemetery great havoc has been wrought. However, our own beautiful plot of ground is unmarred by wreck or ruin. And, save the crosses that have fallen, the resting-place of our dear departed has been respected and they have been suffered to continue in peace to sleep the sleep of the just. The hurricane began properly speaking about 5 o'clock P. M., six hours later, about 11 o'clock the wind began to slacken. At 11.30 P. M. the water had fallen four feet, at mid-morning crowds were in the streets, and at four A. M. the sea was normal.

What words will ever tell the woes of that morning? Woes inside and outside the college. Woes inside, for the building was full of the orphaned, the sick, the maimed and the dying. There was also a great throng athirst and afamishing. Providence in its own kind mysterious way came to the rescue and their hunger was appeased. Our own community took its first meal at four o'clock Sunday evening—if meal it can be called. But water! Where was it to come from. "There was water, water everywhere — nor any drop to drink." During several days we had to do as well as we could with salt or brackish water until supplies arrived from the mainland. How-

ever the Holy sacrifice of the Mass was offered (the only Mass possible that day) in the House chapel at 7 o'clock by the Rev. Father Superior of the Mission, and from that Sacrifice then, as ever since, we drew supplies that tided us over the days of trial. But outside the college were the immeasurable sufferings, the unspeakable griefs. The number of families decimated or wiped out were enormous. It was a common remark of men, of women, of children, that their whole family was gone; and in many cases, that the whole kindred—twenty, thirty, forty were lost. Thanks be to God and to his Blessed Mother we lost no member of the Community, and none of us even met with an accident, though so much exposed. During the Sunday a fair gale was still on, but the storm was over; the rocking of the college walls had ceased, and the building was now like a dismantled ship anchored still at its old moorings, its mountings gone and with only a memory of the terrible tempest in which it had well nigh perished.

But the morrow of Sept. 8, what pen will describe it! a night of horrors followed by a day of despair. One of the more soberminded of the newspaper correspondents here writing home said, "Personally I would give a year of my life to be able to forget what I saw in Galveston, and I realize that my experience was infinitesimal compared with that of thousands of others who lived through that night of nights, when the storm king destroyed Galveston as a wanton child might destroy a house of blocks." Another veteran correspondent of mature years, on the staff of one of the great northern papers, telegraphed to headquarters for permission to return home as he had lost all sleep, peace and rest amid the revolting sights and scenes of misery that surrounded him. Yet he had been familiar with battlefields. After that storm Galveston was more than a battlefield; it was a scene of desolation for which there is no language—a scene of broken hearts, broken homes, and broken lives, that the pen refuses to tell; a scene that vividly recalls that other city of which Scripture says "Quomodo sedet sola civitas plena populo." Everywhere a carnival of death, a panorama that in a way pictured all earth's sermons and woes. The streets littered with ruins, gloomy and silent—and yet not altogether silent; for amid those ruins wandered a sorrowful tearful multitude in search of their dear dead. There were parents looking for children and children for parents, husbands searching for wives and wives for husbands, brothers searching for sisters and sisters for broth-

ers. God alone knows the measure of all that affliction and only he can find for it a balm. There were houses piled on houses, and houses standing on their peaks, houses hurled against other houses by the mad current, and all buried in a common ruin; houses roofless, windowless and doorless. And in mostly all these houses were corpses, sometimes the corpses of entire families, sometimes of several generations, often of an entire kindred all extinct together.

The dead were everywhere. In a private house were seventy-four—within one square one hundred and eleven —in one public building three hundred, and so on and so on into the thousands. Corpses countless were lying in the streets, in the alley-ways, all over the beach, over the island, along the Gulf shore as far as the eye could reach—for twenty miles up the Bay shore, for thirty miles along the railroad tracks, over the green prairies of the mainland as far and as wide as the hurricane went! So many, that never will mortal know the number! Some say 8000, some 10,000, but the one having most means to know best and at the same time having no reason to underrate or overrate — the Governor of Texas — says 12,000. Man and all his handiwork went down before the passing justice of God. Sunday morning the city authorities unaware of the great extent of the calamity and learning that a certain number of lives was lost, ordered that three buildings be converted into morgues where the bodies might be identified. But with the passing hours the number ran up so high and so fast that this plan was dropped as impracticable.

That day shone out a tropical sun—one of those suns that breed pestilence. The bodies had to be done away with at once. The Committee of Public Safety decided, as any other plan was impossible, to sink them in the Gulf. Drays, carts, floats, every manner of conveyance was pressed into service, and able-bodied citizens, some voluntarily and others at the point of the bayonet, had to load the vehicles—often with the corpses of their own families. Those lumbering vehicles of death then bore away their hideous burdens over the highways and byways of the town to the barges. The barges were towed out forty miles to sea where, with weights attached, the dead were lowered down to a watery grave. About 1000 were disposed of in this way. But they drifted back with the tide and so recourse was necessarily had to cremation. Heaps of timber erected at short distances from one another were sprinkled with kerosene, and then the

bodies, twenty or thirty together, also saturated with kerosene, were placed on those funeral piles. The flames quickly did the rest. The appalling scene recalled the days of Nero when the bodies of other Christians were made to illuminate Rome. Since two months now the lurid glare of those smouldering, ghastly fires light up sea, shore and sky. And, though since two months those flames are busy at their work, the end is not yet.

Such are the sights and scenes that are everywhere under our eyes. Everywhere graves in the streets—everywhere funeral piles—everywhere instead of the once happy homes is seen the wanderer's tent where the homeless and helpless find a place of rest. Everywhere reminders of the appalling catastrophe, reminders so vivid and overpowering as almost to render present once more to our eyes the horrors of that night of nights.

The next step in bringing order out of chaos was to proclaim martial law. This measure was adopted not a moment too soon as it saved the city a probable riot and perhaps massacre of the negroes, as the public was then in no humor to deal gently with looters. The United States garrison here being well nigh wiped out by the storm, General McKibben brought from San Antonio regulars that were reinforced by companies of infantry cavalry and artillery of the State Militia. This protection tided us over the first and worst days of the ordeal. Martial law lasted about two weeks. The next move was to secure medicines, provisions and clothing for the sorely suffering population. The authorities, therefore, while promising indemnity, seized all that could be found in stores, ships and warehouses. They then made an appeal to the world and help poured in. The Federal Government acted promptly, the Mexican Government donated $30,000, all the cities of the Union responded nobly, and the great papers of the North performed wonders. Ship followed after ship and train followed after train burdened with the gifts of the nation. Over a million dollars were subscribed and forwarded and the inflow of a charity worthy of America has not yet stopped.

The effects of this storm-flood can of course never be entirely known. From a business point of view conservative estimates place the losses at $30,000,000 as the very lowest figure. The insurance inspector has announced that about 5000 residences, inclusive of outhouses, totally perished. They represented a total value of about $5,000,000. The furnishing of all these homes represents another sum of $5,000,000. Twenty thousand

people have lost their all and are drifting away day by day to more favored spots to begin life anew. The farming interests in the vicinity of Galveston suffered losses to the amount of nearly $6,000,000. In the above calculation there is no thought of the fact that not a single house in the city escaped injury, nor does it include the losses entailed on shipping interests, on railroad interests, on mercantile interests, nor the losses of public institutions, of various corporations, of schools, of churches.

If you ask how in all this ordeal religion has fared, I answer that the remnant of what was once the population seems to take to heart the terrible lesson and for them at least the fear of the Lord will be the beginning of wisdom. Whilst all but the Catholic church have suffered collapse or eclipse, she has emerged from the ordeal with a life renewed like that of the eagle. True, the diocesan financial loss will be about $400,000, but the same courage that built the first temple will raise the second out of its ruins. Besides the total destruction of the Orphanage with all its inmates —not a stick or a stone remaining to mark its site—ten country churches and three city churches went down. Those of the city were St. Joseph's, St. Patrick's and our own, or Sacred Heart Church. One young priest, a fine promising one —Father Keany—lost his life at Velasco a missionary station. He was an ex-novice of the Society and a relative of Archbishop Keane of Dubuque.

Our own losses in church, parish school and college will be about $125,000. That our parish has practically gone out of existence may be inferred from the fact that within its narrow limits 1000 homes have totally disappeared. Our church of the Sacred Heart was the pride of Catholics here and was known amongst Protestants as the Catholic Cathedral, whilst the real cathedral went by the simple name of St. Mary's. This church had its defects, but all in all, it was a noble pile, of an architectural beauty and dignity that greatly impressed all visitors. This was particularly true of its interior and was capable of drawing from Cardinal Satolli on seeing it the exclamation, "Ecce Ecclesia." It was in the Romanesque style—a style common in Normandy and England. Its architect, Mr. N. J. Clayton, to whose genius it was a monument, says that in designing it he had in mind one or two of the historic Cathedrals of England, even though between them and it there was a vast difference. The dimensions were: length of nave, aisle and chancel 155 feet; breadth of nave and aisle sixty-six feet; transept

ninety feet; height to top of circular vaulted ceiling seventy feet. It was massively constructed of brick masonry with decorative work in Portland artificial stone. The whole represented an outlay of $100,000.

All that remains now is the picturesque ruin of the front wall, still over seventy feet high, the two circular towers with their spires, and a portion of the chancel walls nearly sixty feet high. Its decoration was not entirely completed, but even in its unfinished state it was beyond compare the grandest sacred edifice in Texas, if not in the South. Its rich and costly stained glass windows were gradually arriving from Munich and Saint after Saint was taking his place in this gorgeous line of the church's glories to beautify the edifice, to illustrate art and to tell God's praises. Reduced at present to a heap of ruin and rubbish, they represent a fortune in themselves. One—only one—of them all remains unharmed and intact, beautiful in its miraculous isolation, that of the Apostle of the Negroes, St. Peter Claver, whose feast occured the morrow of the storm Sept. 9. Indeed this Saint seemed to keep watch and ward over these dusky children of his heart. For just as this window, the touching tribute of the poor negroes to their patron Saint survived the torment of the storm, so too the Colored Convent of the Rosary, and even the colored race itself as a body, strange to say, seems to be almost unharmed and intact. Their window, the jewel that was the pride of their simple hearts, is there still but its glorious setting is gone. The great white stretches of bare wall that stand ghastly and ghostly in their pathetic desolation, the high towers like giant sentinels keeping guard over the waste of ruins, and in one of these the powerful voiced bell that, it is said, was tolled by the storm itself like a dirge for the funeral of church and parish—these are our mementoes, these our relics of the past.

Still one other marvellously striking one was the great crucifix that throughout that fearful night of nights hung unharmed and unmoved on the great white wall. And, as on the morrow the crowds drifted silently by surveying the awful scene and viewing with emotion the church that had been their pride and ours, the sight of this great crucifix hanging far above the mournful scene appealed to their faith and spoke volumes to their hearts. The sight of the Man of Sorrows looking down from his cross upon their ruined homes, broken hearts, and desolate city, was an infinite balm to their grief, and the memory of his affliction the only solace to their own mighty sor-

row. Not only Ours but the people, Protestants as well as Catholics, the local press, the correspondents from afar, all were struck by this extraordinarily singular scene and were moved by its mute sermon and silent lesson of resignation.

Still withal there was a silver lining even to this blackest of storm-clouds, a divine side to this darkest of human woes, a display of faith, hope, and charity that illumines and glorifies even this unspeakable disaster. Instances of virture, examples of heroism are so numerous that it is difficult to select any for special mention. A general spirit of faith, such as it was, beautifully asserted itself even among our non-Catholics. After the storm, when one of the ruined houses was thrown open, a dead man was discovered seated in a chair with the Bible open on his lap in which he was reading when the messenger of death came. In another house a man was found dead and kneeling in an attitude of prayer, his hands clasped and his eyes still raised heavenward.

That even the roughs and toughs caught up the religious spirit of the hour is shown by the following interesting incident told by an eyewitness. The police station is a large building situated near the centre of Galveston. Though not very strongly built, still, as the storm progressed, about 500 persons took refuge there. As the terrors of the hurricane developed they saw their mistake — they were imprisoned in a man-trap. Restlessness, fear, anxiety gradually took hold on them, and at last panic-stricken they were ready for a stampede anywhere. The officers were helpless, their advice disregarded, their threats challenged, their clubs defied. In these straits chief Ketcham bethought himself of God, and, remembering the hymns he had learned in other days, he launched out into "Praise God from whom all blessings flow," and then into "Old Hundred." The effect was electrical. The great throng caught on at once, and took up the singing with a vigor that drowned the howl of the hurricane; peace and piety reigned from that on.

But more beautiful far than all this was the magnificent faith of a poor Catholic Polish woman. In the midst of the storm as she saw that the flood was filling her little home, that her neighbors and their houses were already buried beneath the raging waters, and that no hope remained of saving her own life or home, faith came to the rescue. Taking in her arms a little child baptized a few days before and that happened with its mother to be with her in the room, she raised it heavenward and begged

God for the sake of its innocence to spare her and her home. Heaven could not refuse to listen to such a prayer. She and her little house are saved and she lives to tell us the story. This instance of faith recalls the great Albuquerque, who, when crossing the Indian Ocean, by similar means stilled a storm and saved his sinking ship.

At the Ursuline Convent here, there is a statue and a shrine of the Blessed Virgin venerated under the title of "Our Lady of Storms." It is on the second floor of the convent. Now the first or ground floor was become a wreck and the top or third floor was already torn to pieces by the mad hurricane. So that to this shrine on the second floor, though much exposed, the community with a great crowd of negro refugees betook themselves. Up out of the heart of that kneeling crowd to Mary Star of the Sea went ardent prayers, fervent vows, generous promises. And with what result? The monastery wall was shattered and shaken, the chapel was a ruin, the neighborhood a wreck, but wind and wave paused at this shrine of their Queen and Mary's clients all were saved.

Time and space do not permit more than a passing allusion to the heroic conduct of some which in other circumstances would be more than enough to immortalize them. One of the noblest acts related is that of a young convert, Dr. Warner, House Physician of St. Mary's Infirmary. In the midst of the general consternation, the fearful crash of falling buildings, and, as the Hospital chapel itself was beginning to crumble and totter, he, in the face of almost certain death, rushed in and breaking open the tabernacle brought back triumphantly in his arms the two ciboriums containing the Blessed Sacrament; a few minutes later the chapel was in ruins.

In our parish is the Plummer family—a family of heroes. Seeing the storm-flood coming on they launched their little boat on the rising tide and, despite wind and wave and every peril of death, they like messengers from Heaven shot around from house to house gathering in the poor and helpless and abandoned until thirty-one families were rescued from destruction. Darkness and exhaustion alone forbade their going on.

Some of Ours of the Eastern Province may remember a young layman, J. P. Macauley by name, who in the years long past was an assistant teacher in one of our northern colleges —which one I cannot at present recall. A friend of his gives a touching account to the Press of his last moments during the storm in which he per-

ished. He graduated brilliantly from Spring Hill College before the war, and tried, but in vain, to enter the Society. He was ever to the last an ardent Jesuit at heart. Later on he was employed by the Department of the Interior at Washington. Honest, genial, learned, pious, who would have foretold him such a death? A hopeless victim of paralysis, he lived in an apartment house on the very edge of the gulf; "For," said he, I love to hear that sea forever telling of the vanity of human life and of the greatness of the God to whom I am going." The day before the storm one of Ours brought him First Friday Communion. "Father," said he, when taking leave, "the prayer of my life has been to die on the seashore." His prayer was heard. During the storm generous friends carried the cripple in their arms from room to room to escape the invading tide. Reaching the last refuge, he said, "Friends, this is the end. I thank you for your assistance but will no longer impose on your generosity; look now to you own lives. I believe my time has come and I will meet the end here." They laid him on the bed: he requested before parting, that they clasp hands, kneel around his bed and say the Our Father. This done, all retired. A few moments later the apartment collapsed and the Christian was with his God.

A magnificent instance of heroism occurred in the case of one of our parishioners, a good Italian from Tuscany, Muti by name and only twenty years of age. This truly noble fellow seeing the oncoming storm was to be a severe one, early in the afternoon hitched up his little cart and set out on his mission of mercy. The apostle of charity seemed to be everywhere. Load after load of sick and old and helpless he brought to places of safety. It is said he in this way saved 200 lives. He at last reached Fire Engine House No. 5, delivered his last load and was thinking of setting out once more. But his work on earth was done. A fierce blast just then struck the house blowing down one of the walls that crushed him to death.

Numerous instances of a like kind might be mentioned but space does not permit. Especially notable was the truly magnificent conduct of some of the U. S. Marines on this occasion. However, what has most impressed the public and has spoken most powerfully to the hearts of all is the destruction of the orphange in which ninety orphans and ten Sisters lost their lives. This home of the homeless was situated four miles outside the city on an isolated spot about 100 yards from the waters of the

Gulf. It was the utter exposure and total abandon on this desolated shore, added to the natural helplessness of the Sisters and their little ones, that have awakened in all hearts a universal sympathy. Even to-day so great is the emotion excited by the memory of the event, that hardly can it be mentioned without drawing tears from the bravest and strongest. Of the whole community only three orphans escaped. One of these, little Willie Mornane, a lad about thirteen years old, tells his experience as follows: About three o'clock Saturday evening, Sept. 8, the Sisters seeing all the signs of a great storm coming on, brought us to the house chapel to pray before the Blessed Sacrament. Little by little the sea rose and rose and drove us out of the chapel. No priest being at hand, Sister Camillus, the Superioress, took the Blessed Sacrament from the tabernacle and with us all walked in procession up to the dormitory on the second floor where we all waited in prayer for God's will to be done. All at once a terrible blast struck the roof and it caved in crashing down on all present. Three of us escaped into the water I don't know how. All I remember is that we three found ourselves on a floating tree that carried us out into the Gulf and the tide brought us back again. While wandering over the island adrift in this way, two persons in a boat picked us up on Sunday evening and brought us to the Bishop's house. Here his story stops, and it is the only information to be had of how the misfortune took place. This plucky little fellow is now suffering since two months from his experience, but says he hopes God will still save him to be a priest. No trace of the other orphans or of their lost home has yet been found. The bodies of the Sisters were found, but like the others, were buried immediately, we hardly know where. One of them was cremated; another was found with seven little orphans tied to her by her cincture — the only way that in her helplessness she thought she might save their lives. The body of another Sister was found on the mainland seven miles from the Orphanage and was buried where found. The simple, kind.hearted man that found and buried her took care to cut from her habit and bring to the Mother Provincial at Galveston what he thought was the Sister's name. It was her motto, "Amor meus." Touching summary of her faith hope and charity, of her life and of her death.

And now the storm is over — but its effects will never be over. In their unspeakable affliction may God help this poor people! The question naturally suggests itself

here, Will Galveston be rebuilt? The answer is twofold according to the two classes of persons who give it—the rich and the poor. The rich, who have invested their all here, naturally desire to see Galveston rise out of its ruins. The poor, whose only good is life, have little sympathy for a place that offers no security for that life. What has happened may happen again. Capital and Press to the contrary notwithstanding, the toilers of to-day think for themselves. They think of "Lost Island," the famous ante-bellum watering place, not so far from here, where in one night the hurricane swept 700 souls into eternity and whose only dweller to-day is the wandering sea gull. They think of beautiful Indianola, only sixty miles from here, that only a few years ago was swept out of existence. They think of Chénière Caminada, whose recent horrors still linger in the minds of us all. And so they turn their backs on Galveston and go to return no more. According to popular estimate the city has lost by death or desertion 20,000 of its inhabitants.

Is Galveston then to die out? In the opinion of all it will continue to be a shipping port, perhaps small, but at least the seaport of Houston, unless some new misfortune comes along to give it the *coup de grace.* But in the opinion of most thinking men it can never again hope to rise to the dignity of a great city.

Even all along before the storm, numbers of merchants, Cassandra like, foretold the calamity that has come, and they themselves, fearful of the danger, had their residences in Houston, fifty miles distant, and their places of business in Galveston or in both cities. The United States Government, on account of its vast properties here, will likely sink millions of dollars in a seawall or breakwater to ward off the tidal wave; but the Government cannot forbid the hurricane to come. And it is the hurricane with its terrors that people dread most

In 1875, when a terrific three days storm swept over Galveston, Bishop Dubuis promised our Blessed Lady, that if she saved the city he would proclaim her its Protectress and Patroness, and would erect a statue of her over the Cathedral dome. The city was saved, and not many months after, Father Chambodut, V. G., arrived from France, bringing with him the promised statue. At the conclusion of a great mission then being preached at the Cathedral by Father Damen, S. J., the entire Catholic population went in procession to the two churches then in existence, St. Joseph's and St. Patrick's,

and back to the Cathedral, where Father Damen, in the name of pastors and people, read the act which made the Immaculate Mother of God Protectress of the city. The statue was raised to its place above the church, dome, and city, and there it has stood since twenty-five years, towering above the din and sin of men, above the torment of tidal wave and storm. Galveston is not totally destroyed. But as Mary will not save any man against his will, so too, she will not save a city against its will. The storm of Sept. 8—the day of her Nativity — came not without God's will, and therefore not without her will. It came like all graces, for the resurrection and ruin of many. Will Galveston accept the invitation of grace? If she does she may live. If not there are other storm-floods in the storehouse of God's power.

JOHN A. HOGAN, S. J.

THE MISSIONS IN SOUTH AFRICA.

A Letter from Father Henry Gillet to Very Rev. Father Frieden.

DUNBRODY, BLUE CLIFF,
S. AFRICA, August 11, 1900.

DEAR FATHER FRIEDEN,
P. X.

The WOODSTOCK LETTERS were read with great interest by all, and one Father enthusiastically exclaimed, "How those Fathers work ahead!" In the Spanish acquisitions the fearful damage done by Freemason governments is appalling. Of this I had some experience in my own days, and it is to Masonry that all Central and South America owe their corruption. Masonry is a thousand times more dangerous a foe than all the sects put together, and they know it; and one editor in Honduras, on observing the steady advance of Catholicity, said it was necessary to bring in Masonry as a counterpoise. Here in South Africa, as in the States, Masonry in one form or another is universal but not aggressive, and the non-Catholic clergy mostly belong to it. At a solemn function held at the Anglican Cathedral Grahamstown, and at the Collegiate Church, Port Elizabeth, the masons and not the ministers on two occasions did the service.

Now you ask me, what about African missions and their prospects. Owing to the scattered residences of the Catholics in the Cape Colony portion of this enormous country, there are only a few large centres, Cape Town, Port Elizabeth, East London, Uitenhage,—and even in these the number is counted by hundreds and not by thousands; the rest of the Catholic population have to be visited at their farms, and to manage this each district has its travelling priest. You can easily understand, however, that though this is better than nothing, the results are not very encouraging. It helps, of course, the poor Catholics to hold on to their faith, though many thus removed from active influence gradually drop away. Again, being in this isolation from Catholic association, they insensibly imbibe lax notions of duty, and become anything or nothing as circumstances dispose. Mixed marriages, too, result from this want of other companionship than Protestants. Still one would say that were there more active clergy and better preachers, converts would be more numerous and the faithful firmer. A great drawback is the unsettled state of the people. To get on, the Catholics have often to change from one place to another as chances of bettering themselves present. The Bishops and Priests are zealous and good, but this constant fluctuation does not help to make their work permanent. Nevertheless, things are moving in the right way. Unfortunately as elsewhere, the color question is an almost insuperable barrier to show of numbers. As in the Southern States of America, so here, the white can scarcely tolerate the black man in the church, and if he does, it is only as far away from him as possible. No decent school will admit colored children, with the result, that as there are no colored Catholic schools, such natives as wish to learn at all, must go to the native schools, which are almost always in the hands of Wesleyans, Independents or Baptists. What follows you may easily imagine. Children who leave us, for instance, after being reared as Catholics, find themselves estranged from their duty after they leave us, and finally go the way of all flesh before the lapse of many months, owing to lack of facilities for fulfilling their duty. It has been proposed to open a church and school in Port Elizabeth for natives, but the Bishop has not the men, and *nostris* non est locus in diversorio. (Here is a long story.) You see this is a saddening thought. We here try to make practical Christians—teach them their duty and their

obligation, and when they go forth from this shelter to seek livelihood, they are reckoned among the outsiders. Some have stood firm, in spite of the absence of encouragement, and have paid a visit to their old home to make their confession and Communion. Of course, if we could keep them together, and have them settle down, we might have Christian villages, but there is a reason why such a simple idea is placed beyond the power of taking effect, and it is the question of food. At this moment we are, practically speaking, supporting half the people in Dumbrody. But you may suggest that they might work. Ah! my dear Father, Africa as it is, is not the States nor Honduras. There is nothing to work at. No, nothing to work at; nothing to work with, except the ground. For four, and going on five years, neither ourselves with plump oxen, and all that is required for the purpose, nor the natives with merely a hoe, have been able to gather even a few bags of mealies (maize); not a potato, hardly a vegetable, even a cabbage. We have sown, but have not reaped. Burning suns, scorching winds, shriveling frost, devouring locusts, come in untimely rotation, and this year a new pest has been added to the evils aforesaid—the brown moth, that extracts the interior of the fruits which may become full, without spoiling the exterior, so when you stretch out your hand to pluck the painted form, it collapses like an exhausted air ball. We live in hopes that after the seven years drought, we may have the seven years plenty; then indeed the soil will yield abundance. Give us water, and we will take all risks. But the uncertainty and the insufficiency of rains overturns all calculations. You may have wondered why the standard of wealth amongst the Africans is cattle. The reason is that it is the only thing you can rely on. Having herds you can always eat, drink or sell. Yet even this fond hope was bruised sadly last year but one, when out of some 400 head on the farm we saved only seventy-five and the natives only four. So now even Africa's main staff has been shattered by the rinderpest, and mules and donkeys are doing the work that oxen always did before. Here in Dumbrody we ourselves have recovered our position in cattle, but the natives have not.

But to return to the matter of missions. You have before you in the States a parallel position to ours, in the Indians. The Indians have had Christianity before their eyes over 300 years, and how do they stand? They were scandalized by the white man and so estranged from the

faith,—they were betrayed by those who professed to befriend them, and bewildered by fifty forms of religion, all labelled the best, the true, which were foisted upon them.

Now these poor Africans in the South have only known Christianity, in a mangled shape, for half a century, and have witnessed the immorality in word and act of many a white man, and suffered from the hardness of many a task-master, and been treated as badly as any dumb beast, and can we expect more from them than the Red man? Khama, the great chief of Bechuanaland, replied to the Fathers' petition to settle among his people: "You say you teach the true faith of Jesus Christ; so say the teachers whom I have got. There cannot be two, and I am not able to decide, and my people must not be divided." What a lesson for the modern Christian, with his 365 forms of religion.

Yet we have another parallel, the Indians under St. Francis Xavier, and the South Americans in Paraguay! How hard was the work of conversion, owing to the wicked example of the Europeans; yet when they could be kept apart from evil intercourse, how readily they responded to the call. Besides the white man, another agency that was adverse to the Indian and the Orientals entering the one fold was the medicine-man, and the priests. So it is with the Africans. And lastly, our missioners in all heathen parts testify to another drawback, viz. the depravity of human nature (i. e. devil, world and flesh) which openly declared that it could not submit to the restraints which Christianity imposed upon its adherents. The same exactly has been experienced here. "It is very good, but we can't do it," they have said more than once to our Fathers. Yet we have practical fruits of true and honest conversions to Christianity here in Dunbrody. Strangely enough, one of the first converts was a Dutchman, and his renunciation, and death and burial by a Priest seems to have had the very opposite effect to what was expected, for none followed the lead, but rather looked shy at the Church ever after. Little by little a few natives gathered around for work, and with them the native mission was inaugurated. The old Hottentot, Peter, was very stubborn in his opposition to grace, but at last gave way to his better knowledge and the influences of grace, and has since been as good and practical a Catholic as you could desire. Another, a Kafir, recognized the beauty and correctness of the Gospel teaching and was willing to embrace the new

faith if he could keep his extra wives, but grace again triumphed. He dismissed the supernumeraries, and married the one who followed him in becoming a Christian. Another lived on the property for some eight or nine years, and rejected every sort of advance made on the matter of religion. But when his wife died about two years ago, she told him he should be of the religion of his children, though strangely enough, she died as she had lived, a sort of Independent, if you know what that is. He shortly after received instruction and is living a steady Christian. And so things moved on slowly but surely, till now our chapel can scarcely contain the congregation on Sundays. The number of Communions on the first Sunday of the month is a fair proportion, when we remember that many of the youth go to town for work—an unfortunate necessity, as I mentioned before—yet between thirty and forty approach the holy table. The first Friday and third Sunday the children have mostly to themselves, and present about forty. To make the service more attractive and to fix their attention on the sacred duty they are engaged in, those good old English hymns, before and after Communion, are sung, and certain forms of preparation and thanksgiving are recited by the Brother Prefect and repeated aloud by the children. I am sure the young Christians feel warmed up by this devotional practice. Not long ago a girl who had been brought up in our school showed signs of rapid consumption and there were daily indications of approaching death. But death had no dread for her. She received all the sacraments with evident devotion and awaited her last summons. "Call Father Manssy," she said, and pointing with her withered hand to something visible to herself only, continued; "Do you see him, Father? It is our Lord who has come for me. He is so beautiful!" and with a smile on her dark face, she obeyed the invitation. In fine, Father, the work is done; and the work is practical as far as it goes, but until some means can be devised of retaining the new Christians on the place, or procuring them practical supervision when their training is done here, and they enter the rugged ways of life, it will always be the story of the sieve over again.

The other mission station at Keilands, near Bolo, via Dohne, was commenced later than Dunbrody by Father George Fraser, and after about twelve years of existence

has developed from one solitary shanty into a village of nearly 500 Catholics. Though they have no natural advantages over Dunbrody, they have in their favor a distance of some forty or more miles from any town, and consequently are less tempted to wander into civilized populations, but rather try to earn their living at home. Hard indeed have been the struggles of the Fathers here. The savage Kafirs and their witch doctors were not so dreadful as the white heretics, who did all in their power to crush the budding seed of Catholicity. The heathen was passive and curious to learn the developing process of the Catholic Church, but the ministers are alarmed, and contrived to have the legal status of the mission station quashed. Father Hornig was summoned to appear and give reason why he had exceeded the technical number of natives permissible on his property. You may imagine his anxiety when he knew there would not be a single Catholic to stand by him, and the only witness he could have produced was long since gone from his control. "God is great" is a true Catholic ejaculation full of meaning. As Father Hornig was walking back from saying Mass at the little church at Stutterheim on the morning of the inquiry, he met his missing witness. "Where have you been since you left Keilands?" "I was in Capetown." "And when did you arrive here?" "This morning." "And where are you going?" "To Keilands." "Very well, St. Joseph sent you to me. Go and get your breakfast and be at the Court House at ten sharp. I shall call on you for evidence." He did, and the case was decided in Father Hornig's favor, who since that time not only was encouraged to continue his good work, but laid plans for further extensions. These have since been started. Across the great river Kei lies the Kafir reserve in Kaffraria Proper, where no white man can hold property or settle down without approval of the native chiefs and the Colonial Goverment. At Saliwa's Kraal was the first attempt, and though it met with considerable opposition from minor magnates, it had the adhesion of the chief, and by gentle advances the small beginnings have grown into a chapel and school and about seventy Christians. Quite well do I remember Father Bick beginning this station. Day by day he rode over from Keilands, sat down in a Kafir hut and taught the little ones to pray and cross themselves, while the hardened looked on in sullen forbearance. Now see the change.

At some eight miles further in the interior the Fathers

have been called to Isigubu, and another chief, who was educated by the Anglicans, hopes to win over his indunas to his views, and should he succeed a school will be established at his kraal also. Should these three stations thrive, there is a vast field behind, for it is said that no part of South Africa is so densely populated as this reserve of Kaffraria, and perhaps in no part do the heathenish customs prevail so strongly, as the native tribes are ruled by Kafir law administered by Resident-magistrates appointed from Cape Town.

Besides these two mission centres in the colony we have also the college of St. Aidan's, Grahamstown, which at first succeeded admirably, then lost favor, and now again we trust is in the upward course. It is intended for the whites, and can show a goodly list of prominent Catholics throughout the land.

In Rhodesia, which comprises Matabeleland end Mashonaland, lies the offical district of our Superior, the Prefect Apostolic of the Zambesi. Bulawayo, Salisbury and Umtala are mainly white communities, but the native mission stations are two.

Empandeni, some sixty miles southeast of Bulawayo, is an extensive property, some thousands of acres in area, and on which a couple of thousand natives dwell, and so naturally fall directly under the influence of the Fathers, without fear of interlopers coming between to mar the unity of aim. It was commenced about seven years ago. The community consists of three Priests, four Brothers and a community of Dominican nuns. Their life is not an easy one, but their hardships are counted gain if they can only rescue those under their charge from heathenism. On the whole, they have been successful, for though the natives have not come into the fold in droves, they no longer dread the Priests or suspect them, but crowd to the instructions in large numbers, varying from 250 to 600 at a time. From these the more eligible are taken for Baptism, and the record gives an average of about thirty-five a month.

At Chishawasha, near Salisbury, the mission station has passed through phases of sunshine and storm. The cunning Mashonas, on the first arrival of the Fathers, professed great attachment, in view of the possible advantages they might receive. They fawned upon their benefactors for a period, and when the rebellion broke out in 1896 attacked the residence and destroyed much property. The Fathers and Brothers were relieved by a

patrol from Salisbury. After the war they returned to begin again *ab ovo*, and the government assigned the prisoners to their custody and care, so as to compensate by their labor the damage they had done.

Since then the affairs of the station have improved considerably, and the formation of a Christian settlement is progressing. The children are all received as boarders and kept under paternal sway until they are of age to look after themselves or elect to remain.

The farm has been worked to some advantage, and the fruits and vegetables produced at Chishawasha have a good name in the Salisbury market. The prospects indeed are encouraging, and to make assurance doubly sure the missionaries are establishing a purely Christian location on their own grounds apart from the head station, which they hope to populate little by little by the young married couples which are beginning to note the register in the sacristy. Other stations are in prospect further up the country, which it is hoped will not be long before inception.

This is a long letter, Father, but I wish it had been longer. It is a pleasure to do something to please you, who always tried to please me.

Yours sincerely in Xto.

H. GILLET., S. J.

OUR SCHOLASTICATE AT LOUVAIN IN THE PAST.

College of St. John Berchmans,
Louvain, Belgium,
August 4, 1900.

Reverend Father in Christ,
P. X.

To give an adequate idea of the "Collegium Maximum" at Louvain, it will be necessary to begin with the very establishment of the Society in the Netherlands, then under the sovereignty of the King of Spain. The annals of those days, now kept for the most part in the Royal Archives at Brussels, or at the State Archives of the City of Louvain abound in interesting facts regarding the zealous work and hardships of our first Jesuit pioneers in the Low Countries. Of course many of these items must of necessity be left unmentioned or hardly touched upon as my researches furnish matter sufficient to write a volume of several hundred pages! I shall try to condense in as short a space as possible the principal facts of a history which extends over several centuries. Another motive which has impelled me to begin this sketch "ab ovo" is, that the foundation of the present scholasticate, known as St. John Berchmans' College, is closely connected with the history of the old college. Let us therefore go back to the middle of the 16th century.

War broke out in 1542 between the Emperor, Charles V. and Francis I., King of France; Francis issued an edict enjoining the subjects of the emperor—the Spaniards and Belgians—to leave the French territory at once. At this period the University of Paris was still flourishing from the renown it had acquired under the leadership of Peter Lombard, Albert the Great, Thomas of Aquin, Gerson and many others. It was there that Ignatius and his companions Faber, Xavier, Laynez, Salmeron had completed their theological studies and taken their degrees of doctor.

When the royal edict was promulgated, fifteen or sixteen Spanish and Italian Jesuits were following their studies at Paris. To comply with the King's order, leav-

ing the Italian Jesuits there, the Spanish Fathers, under the superiorship of Jerome Domenech, wended their way into Belgium, to continue their studies at the University of Louvain, then famous all over Europe. This little band, numbering seven men — Domenech, Oviedo, Ribadeneira, Strada, J. Aragonius and two others — after a short stay in Brussels arrived at Louvain in the month of August, 1542. They constituted the nucleus of the future College of Louvain and were the founders of the Society in the Netherlands.

On his arrival at Louvain Father Strada was most favorably received by the first chancellor of the University, Richard Tapper, a very pious and learned man, who having been told of the object of the Society, exclaimed, *Oh Fathers you come late! Oh Fathers you come late!*

The eloquence of the illustrious Strada, scarcely twenty-four years of age, and especially the eminent holiness of Father Peter Faber, who soon joined our pioneers at Louvain and was appointed their Superior, acquired for them at first the favor of the city and University. Several students soon asked admission into the new Society, and in 1547, Father Peter Faber having been called to Rome, where he died a martyr of obedience, St. Ignatius entrusted the government of the Jesuits at Louvain to a distinguished Doctor in Arts, Father Cornelius Vishaven, who had been admitted into the Society.

Up to this time, 1547, the want of means had obliged our Fathers and scholastics to live dispersed in different parts of the town. The new superior assembled them all in one building near St. Michael's Cemetery, now called the Grain Market, and notified the Bishop of Liége, under whose jurisdiction Louvain was then placed, as to their manner of living and the aim of their vocation. Tribulations were not long in overtaking them. The Fathers not being able to pay the house-rent, were soon obliged to resume their former nomadic life. A pious man, Francis Knobbard, taking pity upon their misfortunes, allowed them for a term of twelve years the gratuitous use of a house on New Street. Generous though this donation was, it did not materially lessen the difficulties of our Fathers, who soon, owing to the constantly increasing community, found themselves very much crowded in the new abode.

In 1550, a zealous priest came to their help; Henry Bacx, pastor of St. Michael's, bought a building adjoining the Jesuits' home and left it to them by will. He also urgently entreated our Fathers not only to hear con-

fessions and preach in his parochial church, which they did for some time, but wanted furthermore to entrust to them the whole care of his parish, which was refused for reasons of prudence.

In the meanwhile, in order to prepare the way for the establishment of the Society on a firmer footing in Belgium, a request was sent by Ours in 1551 to Mary, Queen of Hungary, sister of Charles V., that she might use her influence to silence the calumnious reports which were then being spread against the Society. Unfortunately neither did this message nor the authority of very influential men, such as John Hesselius, a deputy in after years to the Council of Trent, Louis Blosius, Abbot of Liessies, and many others favorably disposed towards the Society, prevent our scholastics from being refused admittance to the college of the Falcon at Louvain. The reason of the refusal was that several students attending this institution, to the great displeasure of its president, had joined the ranks of the new Society. Furthermore several pastors obliged their flocks under oath, not to favor the Jesuits nor confess to them under penalty of having their property confiscated. This unlawful persecution on the part of the clergy was soon referred to a faculty of theologians, who severely condemned this conduct. In consequence the intercourse of the people with our Fathers became greater than before, whilst at the same time Dr. de Corte, then pastor of the collegiate church of St. Peter's, called them to his assistance and entrusted to them the charge of hearing confessions in his church until they could open their own chapel.

Other trials soon came to stop their progress once more. In 1515 an edict had been issued by Charles V. prohibiting ecclesiastics from becoming in future proprietors of immovable goods. On this plea, the municipality of Louvain opposed vigorously any act of ownership on the part of the Society; alleging the pretext that the Society had not been legally authorized neither by the reigning sovereign nor by the existing mendicant orders.

It is easy to see that such an edict was most detrimental to the future welfare and establishment of the Society in Belgium, and in consequence St. Ignatius, zealous for the preservation of the faith of the Belgian people, threatened by the ever increasing heresies, sent Father Ribadeneira once more to Louvain in 1556, in order to induce Philip II. to recognize the Society in his estates by mitigating the statutes against ecclesiastical ownership. Finally on August 24, 1556, after many seemingly

insurmountable difficulties, Philip II. allowed the Society to establish itself permanently in Belgium and erect colleges in its cities. To this grant, however, were added troublesome conditions and restrictions, as, for instance, not to erect colleges without the express consent of the City Council; nor to preach and administer the sacraments without the leave of Bishops and pastors. The Society nevertheless became permanently established and began to grow in favor at Louvain and elsewhere.

These privileges granted by Philip II. having been left to the good pleasure of the civil authorities, still greater and weightier obstacles were to be surmounted. In 1557 Dr. Elias Van Schoor having bought a large building on Orphan Street, donated it to the Jesuit Fathers, who moved there immediately with the intention of opening a college; their old home being too uncomfortable and too small to accommodate scholars. Opposition now sprung up on all sides; the pastor of St. Gertrude's would not tolerate the Jesuits in his parish; the relatives of Van Schoor soon contested the will; the magistrates of Louvain refused all sanction or gave it on unacceptable conditions. In fine, it became necessary to call in the authority of Cardinal de Granvelle and that of Robert de Berghes, Bishop of Liége, to have the royal privileges acknowledged and respected. It was not till 1568 that the matter was finally settled, the Jesuits remaining peaceful owners of Dr. Van Schoor's legacies.

While this law-suit was progressing, Walter Roussel, Canon of St. Peter's Church, still augmented the Jesuits' property by buying for them, in 1560, several buildings adjacent to their actual home.

A few years after the complete extinction of the debts on the acquired premises, the Fathers thought of establishing a private course of philosophy and theology for Ours in this College of Louvain. This course was established in 1574, and at the same time a college for boarders was also started. This college, where Robert Bellarmine taught until 1576, prospered for many years, until finally the war spirit, which was pervading the country obliged our Fathers to close it. A chapel had been opened by Ours at Louvain in 1571.

Owing, however, to the daily difficulties which arose from the restrictions of Charles V., mentioned above, Father Balduinus de l'Ange, then Provincial, sent a petition to the privy council of Alexander Farnese begging that they be abolished or mitigated. One of these counsellors, a man of pusillanimous mind, thought

it his duty to admonish the University faculty of our Fathers' intention. Hence arose a violent protest on the part of the University to the conferring by Ours of degrees in philosophy and theology on outsiders. Our Fathers modestly replied to these accusations, and the King after carefully examining the matter and having heard the judgment of his counsellors, confirmed the establishment of the Society in his kingdom by completely abolishing the restrictions placed upon its development in 1556; keeping, however, in vigor those which concerned the conferring by Ours of University degrees. This royal charter was given to the Society in May 1584. Being thus officially acknowledged, the Society began to flourish all over Belgium; but the hostility on the part of the University against our Fathers lasted until the Suppression; at one time our doctrine was attacked, at another time our morals.

It may be easily concluded from what precedes, that the Society, though greatly checked in its beginning and progress, had neverthelesss taken a footing in Louvain, and had acquired thus ecclesiastical liberty, and freedom from civil vexation, and became the owner of two large buildings with adjoining gardens. These, however, afforded little chance of enlarging the college; but an opportunity was looked for of extending the premises in 1584. The citizens of Louvain, greatly humiliated and discouraged by the recent wars, had deserted their homes and let them go to ruin from the want of means for rebuilding. Our Fathers took advantage of this, and, though they had scarcely a farthing in their possession, confiding in the providence of God they bought six houses with their gardens adjoining our property. These premises were still further enlarged in succeeding years through donations and legacies of charitable persons, until they afforded the Jesuits sufficient ground to build a church, schools, and all the requisites for a college. No opposition was urged against their undertaking.

However, before long a new bone of contention was thrown in between the faculty of the University and the patience of our Fathers. Dr. Livinus Torrentius, Bishop of Antwerp, had made up his mind in 1593 to establish a school of philosophy at Louvain. This charitable man, very favorably disposed towards the Jesuit Order, entrusted the foundation of this school to our Fathers. The faculty of the University no sooner heard of this than they moved heaven and earth to make Torrentius desist

from his purpose, by sending him letters full of warnings and of menaces. These letters far from inducing Torrentius to change his mind made him the more steadfast in his purpose. Consequently, to render his foundation stable, he added 4000 florins to the 6000 with which he had already endowed the new establishment. The University faculty then resorted to violent means and published defamatory and calumnious accusations against the Jesuits. Notwithstanding further controversies it thus happened that on the 1st of October 1595 our Fathers threw the doors of their college wide open to candidates in philosophy, and this to the great indignation of the Rev. Academicians; Father Cornelius a Lapide was one of the two professors of logic and physics. The machinations of the University faculty finally induced Pope Clement VIII. to stop the Jesuits teaching philosophy. To this effect, on March 16, 1596 His Holiness sent a brief to Rev. Father Claudius Aquaviva, General of the Society, enjoining him in virtue of holy obedience, to have the Jesuits of Louvain cease teaching logic and physics, under pain for the same, of "*Excommunicatio latæ sententiæ*" and other penalties to be inflicted according to his good pleasure, and not to teach logic and physics until the Holy See shall have judged otherwise. Furthermore, the Pope ordered, that within three months testimonials should be forwarded by Ours in Louvain stating that they had conformed to his brief."

Our Fathers submitted immediately to the wishes of the Holy See. On the day following its receipt, Father Stratius, then Rector of the college, publicly announced to the philosophers, in presence of two witnesses from the University, that a Pontifical degree forbade the Jesuits henceforth to teach them logic and physics. In order to foster friendship with the Academicians, the Fathers did not make any effort to have the decree abrogated; although every means were used by the Council of Brabant to induce them to have recourse to the Apostolic See for a redress of this grievance. The decree was finally mitigated, for in 1618 we find the Jesuits again occupying chairs of philosophy in the public schools of Louvain.

The lapse of years caused the old buildings to fall into ruins, and the location of the college, situated outside the city walls, was found to be too far from the schools and University. A removal to a better and especially a healthier place was hence looked for. A splendid opportunity presenting itself, the college, after due deliberation and with the consent of Rev. Father General, was to be trans-

ferred close to the University. Hence in 1598 several buildings situated in the highest and healthiest part of the city were *secretly* bought with the help of some friends of the Society. These premises afforded room enough for an extensive college with church, etc. in the centre of the town.

The old enmity existing against Ours was once more stirred up. The persecutors incited the people against the Jesuits, by spreading the rumor, that they owned half of the town, were building immense palaces, and many other fables of the kind. The Fathers, however, took possession of the new property before their enemies heard of its acquisition or could take any steps to prevent it. Few difficulties were made by the town council, and the gentry of Louvain praised the providence which watched over the Jesuit Fathers, and condemned the action of the lower classes. The old college buildings were sold to Dr. Santvoort, professor of canon law, who bequeathed to them an orphan asylum, which they still possess.

Little by little the Fathers began to build up their new Collegium Maximum, which they occupied until the Suppression, or nearly two hundred years. Here philosophy and theology were taught by such eminent men as A Lapide, Hamelius, Lessius, and others, who had frequently to defend their doctrines against heretics, professors of the University, and in particular against Cornelius Jansenius. The controversy between Father Lessius and Jansenius is exceedingly interesting but too long to treat in this letter, which has already outgrown my first intention. Hence leaving aside these philosophical questions, we pass rapidly over a number of years that record nothing very particular, if we except controversies and difficulties of all kinds.

The public chapel erected along with the college soon became too small to accommodate the ever increasing multitudes which flocked to the Jesuits; hence, in 1650 the corner stone of a monumental church dedicated to the Immaculate Conception of the Blessed Virgin was laid. Sixteen years were required for the completion of this work of art, which was solemnly consecrated in 1671 by Alphonsus de Berghes, seventh Archbishop of Mechlin. Its plan was drawn by Father William Hesius of Antwerp. Schayes, the historian of Belgian Architecture, says of it: "The portico, which we consider as *the best* of all our modern churches, has a magnificent aspect on account of its height and width. . . . The fur-

niture corresponds to the beauty and æsthetics of its architecture. In a word, the Jesuits' church might be cited as one of the best types of religious architecture in the middle of the seventeenth century." Those of my readers who have visited the church of St. Gudule in Brussels and have stood in admiration before its magnificent pulpit, are perhaps not aware of the fact, that it stood for eighty years, in the Jesuit church at Louvain. This pulpit was carried to St. Gudule's in 1776 after the Suppresion.

The annals of those years are filled with adventures which our Fathers and the citizens of Louvain met with on account of the ever recurring wars, or attacks and incursions by highwaymen or bandits, who had their headquarters in the forests which still surrounded the city. Two of our lay brothers having at one time ventured into the woods to cut lumber for the villa, then in course of construction, were assailed by the outlaws, who robbed them of their clothing and left them half dead in the woods.

It may be of interest to narrate among what wonderful circumstances was celebrated the first feast of the canonization of St. Ignatius and St. FrancisXavier at Louvain in 1622. On the occasion of this solemnity the citizens of Louvain organized splendid festivities, and whilst the whole town was in a joyful mood, the alarming news was spread about that a hostile force stood before the gates of the city, after having plundered and burned everything on its way. The incendiaries had razed to the ground the Jesuits' villa after killing its keeper, whose faithfulness in defending his master's property against the aggressors, cost him his life. In the city, however, the situation became critical. There being at the time no garrison to protect its inhabitants, every able-bodied man was placed under arms by the Jesuits. The Fathers did all in their power to exhort the citizens to defend their homes and families. Having enlisted a body of 140 men, armed with lances, pitch forks and clubs, firearms being wanting, they marched against the enemy to the beat of the drum and protected by the banner of St. Ignatius and St. Francis Xavier, all ready to meet death. The citizens beholding this patriotism of our Fathers, took courage, and this was the cause, that in later years, the Jesuits were always first called upon for advice or to organize resistance, whenever an alarm was sounded against a foe. And thus in the present case our Fathers were entrusted with the care of guard-

ing the city walls, to control the sentries and console during night the afflicted mothers and wives and children who remained to protect their homes and property. Fortunately, the enemy was put to flight by the king's soldiers after the Jesuits had performed guard duty during seven consecutive nights on the city fortifications. Peace being thus restored, the canonization festivities were solemnly closed on the following day.

Another curious episode is related in the letters of those days, giving an idea of the strange customs of the people and the difficulties our Fathers had to face in the seventeenth century. An old wall scarcely separated the Jesuits' garden from the premises of the Royal College. Our Fathers judging it necessary to construct a new one, the matter was treated with the president of the college and plans were drawn up for approval. After many changes of the original ones and objections on the side of the other interested party, a contract was finally agreed to. The old wall was pulled down, the foundations were dug, and a wall 360 feet long was soon in course of construction. Work, however, had scarcely started when opposition on the part of the neighbors began to manifest itself. "The Jesuits did not stand by the contract," they said, "the wall being four inches beyond the limit and every stone should be taken down." In consequence our Fathers were called before the court. They were ready to comply with the decision of the court, and pay damages if any had to be paid, but in the meanwhile the wall was going up. Having attained one-half of its height the neighbors repented of their contract and the wall was not to be built higher. Hence work was stopped once more, whilst our Fathers petitioned for public authorisation to keep on. Another drama was now enacted to the great disgrace of the Jesuits' opponents. The officers of the king's college, determined not to let the work progress, made use of their own theological students to prevent it. These latter were incited to demolish the structure, led by their own superiors, ringing a gong as a signal for the attack. Eighty youths stood ready for the fray. By yells and menaces they tried to make the masons stop work; then taking hold of the ladders threw them with the stones and mortar-barrels on the ground. The masons witnessing these acts of violence, said they were ready to abandon work with Father Rector's leave. Hence, work was stopped a third time, and the judge was asked to settle the dispute. But our Fathers having threatened to bring the aggres-

sors before the court, the latter thought it more prudent to desist, and the wall was then brought to completion. Wonderful rumors had spread to the effect that: "The theologians of the Royal College had stood in battle array against the Jesuits; that the Jesuits had not moved an inch, although, owing to the advantage at which they were placed, they would have been able to throw stones and to have broken the heads of their adversaries."

I add a last drama which shows to what excesses some members of the clergy descended. In 1669 whilst our Fathers were zealously working for the salvation of souls, the pastor of St. Michael's church, one of their greatest enemies, became the principal actor in a tragedy enacted in the Jesuits' church. The Baron de Pellenbergh, wished his daughter, who died in St. Michael's parish, to be solemnly buried from our church; but with the intention of respecting the rights of the parish priest and paying him the fees stipulated by canon law. The pastor having no just reason to oppose the obsequies, prepared, however, to use violence. Hence he arrived in the Jesuits' church about 7 o'clock in the morning, accompanied by three priests, his sacristan, and a few workmen. He began by laying violent hands on the funeral apparel, nor was he checked by the holiness of the place, nor of the Blessed Sacrament exposed on the high altar where the Holy Sacrifice was being celebrated. Urging his companions by word and example, they broke down the enclosure which surrounded the bier, overturned the candlesticks, broke the candles in pieces and tore the ornaments and family escutcheons. The doors of the church having been closed in the meanwhile, nothing could be carried away. The curate being now still more incensed, began to vociferate, and threatened to break open the doors. Whilst this was being enacted by the curate and his accomplices, the guardian of the peace was taking note of these happenings. Interrogated, the pastor confessed that his act was premeditated and that he gloried in what he did. The obsequies will not take place, he said, or I am willing to lose my head! The Rector Magnificus of the University, under whose jurisdiction the citizens of Louvain were, severely condemned the pastor's conduct, and threatened him with a severe penalty in case he should take any further steps. The obsequies, consequently, did take place, under the protection of a military escort requested by the Baron. As for the delinquents they were prosecuted before the court.

These occurences will give some idea of the troubles of

our Fathers with the University and the parochial clergy. Matters went on this way till the Suppression of the Society in 1773 put an end to the college. The Fathers were dispersed and their buildings fell into the hands of the civil authorities. Very little remains of it at the present day; private buildings and the College Marie Terése now stand in its place. The precious library was plundered or sold at auction. The great majority of the manuscripts and documents of the old Society frequently consulted by our Fathers, are now kept in the Royal library and archives at Brussels or in the University library and the archives of Louvain.

The church of the Immaculate Conception had a better destiny. For years the parochial church of St. Michael's threatened to fall in ruins and at the request of the pastors the parish seat was transferred to the old Jesuit temple which was henceforth called St. Michael's church.

THE COLLEGE OF LOUVAIN AFTER THE RESTORATION OF THE SOCIETY.

It will be easy to judge what a difficult and nevertheless important task it was to re-establish the old college of Louvain. Of course, independently of the various advantages of Louvain, the Jesuits Fathers owed a debt of grattiude to the memory of their forefathers, to the generosity of their former founders, and to the kind-hearted assistance of so many zealous priests and laymen. Upon them devolved the duty of repairing the evils of by gone years, establishing a house of studies for the young religious of the Society, and of erecting a church for the devotion of the faithful. Such was their grand and legitimate ambition. The Jesuits confiding in God and placing their hope in the clergy, the faithful were not frustrated in their anticipations; yet many years were required to attain this end. The movement was started in 1837 under the direction of Father Meyanck, to be brought to a successful issue only many years later. Hence to be able to follow the progress of the foundation of the present college of Louvain we must in a few words allude to the re-establishing of the Society in Belgium.

When the armies of France left Belgium in 1814 Father H. Fonteyne, S. J. arrived there from the missions established in Holland. Father Fonteyne was born at Bruges January 13, 1746, and received into the Flandro-Belgian province at Mechlin on October third 1764.

After the Suppression he was ordained by the Bishop of Bruges. He was teaching first grammar at Brussels when the brief of Clement XIV. suppressed the Jesuit order. Hearing that the Society still existed in Russia, with the express consent of the Pope, the young religious undertook the journey thither that he might again live under the obedience of the Society.

Father Fonteyne was sent in 1792 by Father Lenkiewicz, Vicar General of the Society as a missionary to the Netherlands. Having received the authority of establishing himself there and admitting young candidates for the Society, Father Fonteyne and his colleague, Father Adam Beckers, chose the diocese of Ghent as the cradle of the reviving Society.

In the meanwhile not long before the arrival of Father Fonteyne in Holland, several zealous French ecclesiastics, first known under the name of "Fathers of the Sacred Heart of Jesus," and in 1799 known as "Fathers of the Faith," established themselves in 1791 in the old college of the Society at Louvain, with the praiseworthy intention of preparing the way for the Society's re-establishment in France, Belgium, and Germany. In 1807, however, these Fathers where dispersed by Napoleon, and in 1812 after the suppression of their college of Roulers, many took refuge in the Seminary of Ghent and entered the Society of Jesus. Father Fonteyne directed his little community of novices to Louvain where they sojourned for some time, at the boarding school of Miss Paridacus, until they could find a more suitable residence.

On the 31st of July, 1814, Feast of St. Ignatius, the Jesuit Fathers opened a novitiate with ten novices at the castle of Rumbeke, placed at their disposal by Count de Thiennes; Father Fonteyne being superior and master of novices. A month later, on August seventh 1814, the Pontifical Bull of the Restoration, being promulgated by Pope Pius VII. was soon after received at Rumbeke and read in the refectory.

This nucleus of the newly organized Society, was not to remain long without persecution. A few months later, the armies of Napoleon invading once more the Belgian territory, marched against the cities of Courtray and Roulers; the incipient community retreated before them and Father Fonteyne established it in a Villa at Destalberg, near Ghent. Thence they had to seek refuge in 1816 in the Seminary of Ghent from which they were once more ejected by the military in 1818. Persecution could not prevent the Belgian youth from joining the So-

ciety. About this time of troubles in Belgium, many young men sailed for America, to labor there successfully on the Indian missions. The sojourn of the Jesuits was however of short duration in the Netherlands. The intolerance of the Protestant Dutch soon obliged them to seek refuge at Brieg and Freiburg in Switzerland. The elder Fathers of the Belgian Province who have known and lived with these exiles, tell many amusing stories about the years that were spent in that hospitable land of William Tell. They invariably began their narration by the words: "When we were in Switzerland," an expression still famous in the province.

Favored by the constitution of 1830, which severed little Belgium from the tyranny of the Dutch government, our Fathers returned from exile, and their first thought was of establishing themselves at Louvain. This design, then untimely, was only executed in 1836. During this year Cardinal Engelbert Sterckx, Archbishop of Mechlin, in concert with the Bishops of Belgium, transferred the Catholic University from Mechlin back to Louvain and earnestly entreated the superiors of the Society to open a residence there, with the object of working among the Catholic youth of the University.

The Recollet Fathers had in olden days built a monastery in the street which bears their name; this property had been turned over to the Seminary of Mechlin. The Archbishop offered a part of these buildings as a residence to the Jesuit Fathers, who accepted it with gratitude. In the month of October, 1837, Fathers H. Meganck, Is. Van de Kerckhove, and H. Kochs, took possession of their new home. Being cordially received by the faculty of the University and the clergy, our missionaries, of whom one was soon after called to another field of labor, commenced their apostolical career by teaching Christian doctrine in the parochial schools, a duty which had been neglected thus far.

Our three pioneers were scarcely installed in their humble abode, when they unexpectedly received the visit of His Grace, the Archbishop of Mechlin. The prelate seeing their poverty and not finding a single presentable chair in the house, was sincerely affected at the state of these evangelical laborers, and spontaneously made them a gift of 500 francs, expressing at the same time his regret at not being able, for the present, to give them a larger sum. Cardinal Sterckx always showed great ven-

eration and admiration for our Fathers, both in deed and in word as several of his pastoral letters attest.

Soon after their installation, people flocked to see the Jesuits, and at Christmas time our Fathers were able to lodge themselves comfortably and arrange a little chapel where they celebrated the Holy Sacrifice and heard confessions. Divine providence watched over his faithful servants. In the same street, facing the old monastery of the Franciscans, stood the Refuge of the Abbaye of Park (Park is an abbey belonging to the Premonstratensians and situated on the outskirts of Louvain). These Refuges were houses where the religious took shelter during the wars or incursions of the barbarians. They were always situated within the city walls. This refuge partly demolished, towards the end of the last century, was then owned by the Ursuline Nuns, who changed it into an educational establishment. The little success of their school determined them on Feb. 22, 1838, to sell their property to the Jesuit Fathers. Work was then started at once, and on June 21, our Fathers occupied this new residence. Several years later it was decided to bring the theologians over to Louvain; they had thus far made their studies at the Seminary of Oost-Eeclo near Ghent. With this end in view work was pushed on actively, both in building anew, and remodelling the old structures, and towards the end of Sept., 1838, when Father Van Lil, first Rector of our theological college, arrived to install the scholastics in the new house of Louvain, work was still being carried on in the class rooms, library, chapel and sacristy. A storehouse had been converted into a public chapel, which was blessed on Oct. 10, 1839, by Father Charles Franckeville, Provincial. This oratory is now used as a domestic chapel. The house was then composed of the main building with two wings, forming a horseshoe, the ends of the wings being joined by a covered gallery which separated the garden from the entrance court. This arrangement still exists.

In 1841, superiors thought of joining to the theologians, the philosophers, who since 1837, were located at the college of Our Lady of Peace at Namur. In consequence the western wing was extended, but the removal of the philosophers was not made till twenty-six years later. The Annual Letters of 1849 record the visit which V. Rev. Father Roothaan, General of the Society, and then an exile from Italy, made among the Belgian Fathers. The community of Louvain enjoyed, moreover, the blessing

of following the Exercises of our Holy Father, under the guidance of this expounder of the true Ignatian spirit.

During the Rectorship of Rev. Father Beckx in 1851–'52, accommodations having become too small for the ever increasing community, new plans were drawn up, old buildings were torn down and new ones erected. On March 19, 1852, the corner stone was laid by Father Rector, but the new corridors, rooms, kitchen, and refectory were not completed until the year after. The refectory is especially beautiful and can easily accommodate 250 men. The library, measuring 98½ feet by 33 and 28 feet high took longer time to be finished.[1]

Towards the end of the year 1852, the college property was still augmented through the acquisition of two large buildings fronting on the Rue des Recollets. Both of which, like the rest of the buildings, belonged formerly to the refuge of Abbaye of Park. Other buildings were bought in succeeding years, facing both on the Rue des Recollets or the Rue de Paris. Among the latter, which are commonly called here "Le Beguinage," is the old home of the celebrated Juris Consult, Justus Lipsius; at least constant and undoubted tradition has it so.

Towards 1864, during the rectorship of Father Le Grelle, the present church was erected, under the title of the Immaculate Conception, in memory of the old Jesuit church of Louvain. One of authority in archaeology wrote at the time as follows: "The Society of Jesus is building a church in Romanesque style. The furniture of this monument will be in the same taste and will form a very remarkable unity." The church was consecrated in 1867.

This same year the philosophy and science departments were transferred from Namur to Louvain. The philosophers occupy the western part of the buildings, the theologians the eastern.

In conclusion let me say a word of some remarkable relics, which the scholasticate at Louvain possesses. There are here a number of authentic letters of St. Ignatius, St. Aloysius and other Saints and Fathers of the Society, but there are two which deserve especial mention. One is the heart of St. John Berchmans. It is kept on one of the side altars of the church in a magni-

[1] This library, as at Woodstock, is immediately over the refectory and occupies the same floor space. The Woodstock library is 72 by 42 feet and 23 feet high. Hence the Louvain library has 226 square feet more than the Woodstock library and is five feet higher.—ED. W. L.

ficent reliquary. At the time of his death, in 1621, the heart of St. John was taken from his body and brought to the land of his birth by a Belgian Jesuit, Father Marc Van Doorne. During the Suppression it was reverently kept at Antwerp by Father Cornelius Geerts, who restored it to the new Society in 1814; in later years it was transferred to Louvain.

Another precious relic is the remains of Father Leonard Lessius, which after several exhumations repose now at the foot of the sanctuary in our church. In 1640, seventeen years after the death of this servant of God, the brains of Father Lessius were found to be miraculously preserved from corruption. The skull was then enclosed in a glass cylinder which our fathers still reverently keep as one of their most precious treasures. The cylinder is placed upon a silver pedestal and closed by a silver covering. Upon the two branches which join the foot with the covering is engraved the following inscription: "Skull of Rev. Father Leonard Lessius—eighteen years after his death,—January 15, 1641." Many wonderful cures have taken place at the touch of the venerated remains of this servant of God.

FREDERICK WAGEMANS, S. J.

GERMAN JESUIT MISSIONARIES

IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.[1]

A SKETCH.

In a letter to St. Ignatius, January 29, 1552, St. Francis Xavier, after having described the severe trials the missionaries had to expect in Japan, says: "I have often thought that Belgians or Germans acquainted with Portuguese or Spanish, would be well fitted for this destination. The men of both these countries bear fatigue well and are prepared by their temperament and education to bear the cold of Bandou, the chief University of Japan." On April 7, of the same year, the Saint wrote to Father Simon Rodriguez: "We have to suffer the extreme of cold; there is not even a bed to sleep on. There are great difficulties about food also. There are continual and violent attacks from the bonzes and the people, many temptations, much derision and insolence from the populace. Now I think that for enduring the cold and the other trials of these countries the Belgian or German priests of the Society would be very fit; having had years of such experience, these subjects seem suitable above all for Japan and China."

These words of the great Apostle of the Indies undoubtedly are a flattering testimony to the fitness of Belgian and German Jesuit Missionaries. The question naturally arises whether these two nations generously responded to this appeal. There can be no doubt that the Latin races, now so often slightingly spoken of, did most for christianizing and civilizing heathen countries. In the first century of the Society of Jesus the Jesuit Missionaries were mostly Spaniards and Portuguese, then followed the Italians and French, and from the beginning of the nineteenth century France easily takes the lead in missionary work. It is only within the last twenty-five or thirty years that German missionaries enter

[1] Deutsche Jesuitenmissionaer e des 17. und 18. Jahrhunderts. Ein Beitrag zur Missionsgeschichte und zur deutschen Biographie, 74. Ergaenzungsheft. Von Anton Huonder, S. J. Freiburg, Herder, 1899, pp. 230.

into a keen and noble competition with other nations, and are more and more rapidly advancing to the front ranks. The persecution of the church in Germany seemed to bring about a repetition of what the Acts of the Apostles tell us: "And at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through Judea and Samaria, and they went about preaching." During the "Culturkampf" the German Province of the Society, the first victim of the persecution, increased from 755 to 1400. Many a student, who had never seen a Jesuit, left the University, or the Gymnasium, to join the exiles just because of the singular hatred which Liberalism, Protestantism and Infidelity bore the outlawed Order. In hospitable England and in the old castles in the solitude of Holland the German Jesuits devoted themselves to the apostleship of science, producing the well-known "cursus" of philosophy, theology, exegesis, and their no less famous works on socialism, literature and natural sciences. But this was not their only occupation. Hundreds were sent to the foreign missions, and at present we find no less than 626 German Jesuits working outside the German-speaking countries: 244 in North America, 142 in Brazil, 114 in India, 26 in Chile, 55 in Sweden and Denmark, 10 on the Zambesi, etc.

Now to return to our question: How were the German Jesuits represented in the missions of the Old Society? The German Provinces at that time had no missions of their own, because the Empire did not possess any colonies. Till recently it was little known that a great number of German Jesuits were laboring in various missions. Most interesting informations on this head we owe to a work of Father Huonder, the editor of the German "Catholic Missions" (Katholische Missionen). In this book, which forms Supplement No. 74 of the "Stimmen," the author gives the names of about 800 German Jesuits who were laboring in the missions outside of Europe, mostly between 1670 and 1770. Father Huonder's work is the result of an astonishing zeal and research, as appears from the number of printed and unprinted documents which the author had to examine while hunting up the names and biographical notices of these missionaries. The material thus collected forms a most valuable contribution to the history of the missions in general, but must be of especial interest for the Society. Father Huonder is really the pioneer in this line of work, and undoubtedly an example has been set which

should be followed by other provinces. The following sketch is drawn from the first part of Father Huonder's book, but it is impossible to do full justice, in the small space at our disposal, to this excellent publication.

I. *Applications for the Missions.*

The German Jesuits appear relatively late in the annals of the missions; a little reflexion, however, will explain this fact. Whilst the Latin nations after the discovery of America and the sea route to India could send legions of zealous laborers into the vast harvest, missionary enthusiasm seemed to be extinguished in the north of Europe. Germany above all was in a most deplorable condition. That terrible cyclone which started from the apostasy of the friar of Wittenberg had so devastated the once fair garden of the church that, according to Ranke, "only one-tenth of the nation had remained faithful to the old religion at the time when the first Jesuits arrived." Under the leadership of Blessed Peter Canisius, the first German Jesuit, and first Provincial of the Upper Rhine, the sons of Ignatius battled for forty years with the enemy. The result of this memorable struggle was a glorious victory for the church: about one-half of Germany had been restored to the ancient faith, and the advance of Protestantism was checked forever. Blessed Canisius had truly proved the "Hammer of Heretics," the "Second Boniface."

Under these conditions it was impossible to send men to the foreign missions, and yet, in spite of the urgent needs at home—Blessed Canisius found in the Archduchy of Austria alone 300 parishes without priests—an ardent longing for the missions manifested itself from the very beginning. A few years after the appeal of St. Francis Xavier, probably in consequence of it, Blessed Peter offered some men, "as the first sacrifice of our Province, which shall not be the last." But Father Salmeron, then Vicar-General of the Society, refused to accept it, adding "that for the near future no members of the German Province were to go to the missions, since their labors were more necessary in Germany itself." This decision remained in force for fifty years.

In 1615 the Belgian Jesuit, Father Trigault, after ten years' labor in China, returned to Europe to secure assistance in men and money for the Chinese mission. In Munich he received a most flattering reception and generous assistance at the court of Duke William. From

Munich Father Trigault went to the various houses of the German provinces, and the result of these visits was marvellous. The ardent aspirations for the missions, so long kept down, were now fanned into a blaze of enthusiasm. A flood of letters poured into Rome: Fathers, scholastics and lay-brothers vying with each other in entreating the succesive Generals for the singular benefit of being "sent to the Indies," which term in those times meant to go to the missions. There exists at present a private collection of such petitions numbering 760 letters, written between 1610 and 1730. In the two years 1615 and 1616 forty petitions were sent from the one College of Ingolstadt. Among the petitioners are the names of men famous in the history of literature and of great scientists, such as Frederick von Spee, the poet and dauntless opponent of the trials for witchcraft; Athanasius Kircher, the great physicist and polyhistor; Father Charles von Haimbhausen, who for forty-three years labored in Chile, was a relative of the Emperor. In many of the letters are found most touching and most pathetic expressions of a passionate longing for the "heathen lands." Some repeat their entreaties ten and twelve times, one sends his tenth letter signed with his own blood. Not a few applied in old age, as the Venerable Philip Jeningen, a great missioner in Southern Germany, who offered himself when sixty years old. All possible reasons are adduced which in any way might help to realize their one wish. Some write that they feel themselves drawn to the missions day and night as it were by an irresistible mysterious power. Their dreams are haunted by the vision of the poor savages who beckon them to come to their rescue; they start from their bed as though they heard the pitiful cries and shrieks of the destitute heathen; everything calls them across the ocean. They remind the General that it was Belgians and Germans St. Francis thought fittest for China and Japan. With a sort of naive boasting they enumerate the various good qualities which give them a peculiar claim: the one his knowledge of mathematics and astronomy, the other his talent for music, a third his skill in building, etc. A simple lay brother from Bavaria has a letter addressed to the General to the following effect: "I can neither read nor write, but I can work and suffer for Christ. In my long journeys through Germany I have learned to bear any hardship. I am in the best age, and am a real sturdy German, just the kind of man to deal with savages." Brother Martin Motsch writes as follows: "Deep down

in my heart there is something which I can no longer conceal from your Paternity and which I consider a truly divine inspiration. My father was architect at the court of Baden, and from my early childhood he initiated me into this noble art, and that not without great benefit and progress on my part. I may say in all truth that I am able to erect any building according to the rules of this art. I have also, as is the custom with us, travelled a good deal to perfect myself under sundry masters. I have worked at the courts of kings, electors, dukes and other princes, at Berlin, Cologne and other places, and I have shown such skill and have given such satisfaction that I perforce had to tear myself away from my masters, when I came to the Society, therein to lead a holy life. Now all this I wished to make known to your Paternity that you may know how well I could further the apostolic work of our missioners in America."

Father Kilian Stumpf of Würzburg had repeatedly implored the permission of the Generals, Father Noyelle and Father Gonzalez, to go to the missions. "From my novitiate on this desire has daily grown stronger in me. Therefore, I open my heart to your Paternity, and on my knees, with tears in my eyes, I ask of your Paternity what my beloved Jesus deigns to ask of me. I beg to be sent where I can sow with tears, or at least reap and gather into the church what others have sown. I do not ask to be the fellow-laborer of these great men, but only their servant, and beg to live and die with them in abject labors and in the greatest perils." When the General refused to grant the aspirant's petition immediately, but gave him hope for some future time, he wrote: "With due submission I kissed the answer of your Paternity. Your refusal seemed to me like cold water poured over me; but how can I say cold water, hot I should have said, for I shed a torrent of tears over your letters, seeing the realization of my ardent wish put off so long. Nothing is left to me but to endeavor with all my heart and in holy obedience to quench with my tears that fire which I thought to be sent from heaven and which I nourished for nearly sixteen years. I know if I do not succeed in extinguishing this flame I shall be consumed by it. Now I beg your Paternity to pardon with fatherly indulgence the Teutonic barbarisms which my impetuous pen has committed in my letters, and at the same time I implore you to remember me as soon as another opportunity offers for sending me to China." To this letter Father Thyrsus Gonsalez added with his own

hands the remark: "A beautiful letter! Great hope must be held out to this man of obtaining permission to go to the Indies." It affords us consolation to learn that Father Stumpf saw the fulfilment of his desire in 1694, in which year he arrived in China. There he labored thirty-five years until he died in Pekin in 1729. He had been visitor of the Chinese mission, and was called the "pillar of the mission;" he was no less esteemed by the Emperor who appointed him President of the Mathematical Tribunal.

From these manifestations of a vehement longing for the missions we may imagine how a favorable answer was received, and our imaginations are fully borne out by documents. Let us hear a letter from Ingolstadt written in 1616 to Father Mutius Vitelleschi: "It is incredible with what rejoicings and jubilation the whole College was filled on receiving your Paternity's letter by which four of the many excellent young men of this College are destined for India. Oh, ever memorable day! The superiors saw themselves obliged to connive at a temporary suspension of the rule of silence that the inmates of the house could give vent to the overflowing feelings of their hearts. No one was able to touch a book or to look after his ordinary work, no one could keep quiet. One thought was in the minds of all, one word on their lips: the unspeakable favor conferred on this college and our province, that these four happy brothers of ours were to go to the missions. There was no sadness to be seen except on the faces of those who had met with a refusal. Among these is the unworthy writer of this letter, etc." These noble aspirations were strongly opposed by the Superiors and other influential men, for instance, by the Venerable James Rem, and considering the extreme needs of Germany we cannot be surprised at this opposition. Matters changed, however, about 1670.

By this time the number of German-speaking Jesuits fell little short of 3000; the so-called counter-reformation had been successfully carried through, and Rhineland, Westphalia, Bavaria, the Tyrol, Salzburg, Austria, were permanently secured for the Church. Now the Germans became numerous in the missions in spite of the obstacles put in their way by the Spanish and Portuguese governments. It must be remembered that the kings of these two nations exercised the protectorate in their colonies. This involved rights as well as duties. The crown had to provide for a sufficient number of missionaries and

had to defray the whole or a part of the expenses. Naturally enough they claimed as a compensation the right of controlling the choice of men, especially in regard to their nationality. The rivalry of the two powers went so far that Spain admitted to her colonies no Portuguese, Portugal no Spanish missionaries. Also other nationalities were looked upon with suspicion. It happened repeatedly that, owing to this narrow-mindedness, whole bands of missionaries had to return home from Spain or Portugal. To lessen the difficulties the Germans not unfrequently changed their names into stately Spanish titles. Thus the famous missionary in Mexico, de Soto Mayor, is the German Sedlmayer. Father Charles Boranga jests about this metamorphosis in a letter: "Father Andrew Mancker is now Father Alfonso de Castro de Viennas; Father Augustine Strobach is Carlos Xavier Calvanese de Calva natural de Milan. I myself am no longer Charles Boranga, but Juan Bautista Perez natural de Caladajul."

II. *Missionary Journeys.*

The letters of the missionaries abound in interesting descriptions of their journeys. Express trains, sleepers and state-rooms were not yet reckoned among the philosopher's "possibilia." The missionaries had to endure many trials and hardships before they reached the harbors of Seville, Cadiz or Lisbon. For the Spanish and Portuguese crown insisted on the missioners leaving from no other place, and when in 1661 a Belgian and a German Father had come to Rome from Pekin by way of Tibet, India, Persia and Asia Minor, King Alfonso VI. of Portugal wrote a letter to Father Oliva full of indignation at what he styled an encroachment on the exclusive rights of the Portuguese crown, and he threatened to withdraw his royal favor and benevolence from the Society. The royal fleet sailed to the colonies only once or twice a year, so that the missionaries had sometimes to wait in Spain or Portugal a full year before they could leave. This must often have been a severe trial for their patience, but it was only an anticipation of greater hardships. With the day of the departure of the fleet began a time of untold sufferings and privations. The voyages nowadays are regular pleasure trips, at least for the cabin passengers. Not so a century or two ago. The ships were almost invariably overcrowded, 500, 600, 800 passengers on board a small vessel. One Father writes: "Our sleeping places are just like coffins. We get only

a dinner, and that a very poor one, no supper at all. At dinner we get two bottles of wine—and mind we are forty—and one drink of water. Besides the German stomach is not very fond of these Spanish cakes and cookies." When on account of a protracted calm the voyage was prolonged for weeks or months beyond what was expected, the sufferings from hunger and the consequent diseases were simply indescribable. But even under ordinary circumstances the journeys were hard on account of their duration. The voyage to East Asia was made in the following manner: From Lisbon to Mexico, Mexico to South Africa, Mozambique to Manila; the average time spent in the passage from Mexico to Manila was three months, not including the stops which were often very long and tedious. In later times they went to the Philippines by way of Mexico, thence to the western coast and then across the Pacific. Brother Herre left Vienna June, 1722, and arrived in Chile after 604 days. Some spent 300, 350, 370 days, one even seventeen months on the way to China. At present the French missionaries reckon the averages at about one-tenth of the time needed formerly: from Marseilles to Pondicherry, twenty-three days; to Hongkong, 31-35; to Shanghai, 36-40; to Japan, 40-42, and that on elegant steamers which afford every convenience! In those times shipwrecks were a common occurrence. In the forty years between 1686 and 1727 one hundred and thirteen Jesuits lost their lives by shipwrecks, in 1740 again forty men destined for South America, in 1744 another band of twenty-five. To this must be added the constant perils from Moorish pirates and English and Dutch privateers. In 1725 two procurators of missions were robbed of their money by the English, but, as a letter has it, "through a strange and singular favor set ashore near Cartagena." In 1733 a Portuguese ship was captured by Moorish pirates; four Fathers were sold as slaves into Morocco. The ransom paid by the King of Portugal for the four Jesuits was not less than 100,000 cruzados, about $80,000.

The missioners tried to make the long and tedious voyages as useful as possible. Every morning Mass was said, at which the captain and all men, not actually engaged, were present. At sunset night prayer was said: the Litany of the Blessed Virgin and the Salve Regina were sung, and the Rosary was recited. On Sundays and Feasts solemn services were held. Even Corpus Christi procession took place on the deck. The whole ship was decorated with flags and banners; the captain and the

officers accompanied the Blessed Sacrament with candles in their hands. Benediction was given on four altars, and the peal of the cannon over the vast ocean announced the presence of Him who had walked over the waters and had commanded the winds and the waves. During Lent a sermon was preached every day, the ceremonies of Holy Week were performed conscientiously, and the passengers and the crew made their Easter duty. On the longer voyages a mission of eight days was given almost regularly. We see the spirit of St. Francis Xavier had not died out in the Society up to its suppression.

It may be asked where the missionaries got the money to defray the expenses of their long journeys. In the course of two centuries the Kings of Spain and Portugal spent billions for the support of the missions. But these sums were by no means sufficient. Contributions from the people at large were unknown in those days. There were no popular magazines which spread interest in the mission among the faithful; the first paper in Germany resembling the modern "Missions" was the "Welt-bott," or "The World's Messenger," which began to appear in 1728. Neither were there associations for the propagation of the Faith, nor societies of the Holy Childhood, etc. All these organizations are characteristic of the modern history of the missions. In former centuries the missions had to rely on the munificence of the princely houses and of the nobility in general. It is little known how generously the Catholic Princes of Germany contributed to the missions, particularly the Imperial House of Austria and the Court of Munich. These two families had from the time of St. Ignatius and Blessed Canisius been great friends and benefactors of the Society.

In a letter of 1644 we read that the Emperor had assigned a yearly donation of 1000 gold pieces for the Chinese mission. Maria Anna, daughter of Emperor Ferdinand III., was a most generous benefactress of the Jesuit mission in the Philippines, where more than ninety German Jesuits were engaged in missionary work, especially on Luzon (in or around Manila), Mindanao and Guhan. Maria Anna, daughter of Emperor Leopold I., is styled by our Fathers "the good mother of the missions." The group of islands known as Marianne Islands, between the Philippines and the Caroline Islands, was named by our Fathers after this princess in recognition of her generosity to the missions. Numerous other instances of a similar munificence of the German princes and nobility are given by Father Huonder.

III. *Missionary Work.*

Many interesting details regarding the work of the German Jesuit missionaries are contained in Father Huonder's book; we single out only a few points which seem to be characteristic,—their scientific work and their labors for improving the material conditions of the missions. Protestant writers pay the highest tribute to their scientific work. No other missionaries were ever more honored in China than Father Adam Schall of Cologne and Father Ignatius Koegler. Father Schall for his services in reforming the Calendar and reorganizing the Imperial Observatory, was made President of the Mathematical Tribunal, under the title: "Master of Celestial Secrets;" then President of the "Great Council," Mandarin of the first class, next in rank to the Princes of the Empire, and finally was elevated to hereditary nobility. At the death of another German, Father Herdtrich, who was the mathematician of the Court at Pekin, the Emperor himself wrote the epitaph. Of Father Martini we read in Baron von Richthofen's History of China: "Father Martini is the best geographer of all the missioners. By his great work, 'Novus Atlas Sinensis,' the best and most complete description which we possess of China, he has become the Father of Chinese Geography." Of another distinguished scientist, Father von Hallerstein, Maedler says in his "History of Astronomy:" "Hallerstein's directorate of the Astronomical Observatory forms the most brilliant epoch of the Jesuit mission in China." The first maps of North Mexico, Arizona and Lower California were prepared by four German Jesuits. One of them, Father Kino (German Kuehn), discovered the mouth of the Rio Grande, went westward to the Rio Colorado, and was the first to prove that Lower California was a peninsula. One deserves a special mention: Brother Camell, who as it seems, was made priest in the Philippines. He was an excellent botanist and studied particularly the flora of the Island of Luzon. The Japanese rose was brought to Europe by him, and the famous botanist Linné named it Camellia after Brother Camell. His extensive correspondence with European scientists was published in the Transactions of the Royal Society of London (1690–1712), in the Pharmaceutical Journal, 1881, and in other works.

The men who came from the country of Haydn, Handel, Mozart, Beethoven, Mendelssohn and Wagner knew

how to turn to best advantage their musical skill in the missions, especially among the Indians of South America. Thus Fathers Schmid, Sepp and Baucke in Paraguay taught the young Indians most successfully to play the harp, clarinet, flute, violin, cornet, organ and other instruments. They played difficult orchestral masses in Santa Fe and in the Cathedral of Buenos Aires so as to delight and surprise the Bishop, the Governor and the whole population. Owing to these Fathers, about the year 1740 every reduction in Paraguay had a well-trained church choir, whose performances, according to the Spanish writer Peramas, gave the fullest satisfaction even to the fastidious ear of a refined European.

But it was neither the scientific work nor the musical abilities which distinguished the Jesuits of this nation, but chiefly their mechanical skill and their efforts for bettering what we may call the material side of the missions. It has been asserted that the economical perfection of the reductions of Paraguay was chiefly the work of Dutch and German Fathers, and still more of the Brothers. The truth of this statement is fully borne out by the testimony of Spanish and Portuguese Superiors. In a letter from South America we read the following: "The Spanish colonists do not work; they despise the trades and crafts, and, although clothed in rags, they are haughty, and look with contempt on those who work and consider them as mean slaves. But he who does nothing, knows nothing and loafs about idly, is a gentleman, a nobleman, a caballero." No wonder, then, that their so-called cities were poor villages, their houses wretched hovels. Spanish writers as Peramas, Cappa and Barros Arana say that with the arrival of the energetic and hard-working Dutchmen and Germans the face of the Indian villages began to change. All arts and trades began to flourish: there were architects, carpenters, blacksmiths, goldsmiths, painters, turners, woodcarvers, sculptors, clock-makers, bell-founders, organ-builders, printers, and the young Indians were instructed in these trades with marvellous success. In Calera there were three Fathers and ten Brothers, seven of the latter were Germans; in the Cathedral of this city they possess at the present time a beautiful organ and a chalice of wonderful workmanship, made by these Brothers. So we cannot be surprised to find in a letter of a Spanish Superior the statement: "The mainstay of the West Indian missions are the German Brothers." It seems that German druggists and surgeons were especially solicited. At the time of the

suppression of the Society there were two dispensaries in all Chile,—the two established by Brother Zeittler in the Colleges of Santiago and Conception. When in 1667 the Jesuits were expelled, the Governor kept this Brother back for four years to train some druggists, lest, as he said, the country should be deprived of so necessary an institution. In 1710 each of the three provinces of Goa, Malabar and Japan strove to obtain Brother Mattern, an excellent pharmacist, until at last the General assigned him to the College of St. Paul at Goa. He writes that he has to prepare the medicines for the Viceroy, the Archbishop and other great people, also for a convent of nuns who spent every year 600 or 700 gold pieces for drugs. An able surgeon was Brother Steinhofer in Mexico, whose "Handbook of Medicine" has passed through many editions, and is still in use. It is known also that Father Theodore Schneider, the founder of Goshenhoppen, Pennsylvania, on his long rides through Pennsylvania and New Jersey, fulfilled the duties of a physician of bodily ailments, even to Protestants, if he could not become the physician of their souls. From the preceding facts we can understand why the procurators of the missions were so anxious to obtain German lay-brothers. And these Brothers, whose names are unknown even in the Society and whose lives were indeed "hidden in Christ," have done much not only for the propagation of the Gospel, but for the spread of true civilization. Their humble labors have achieved a more glorious conquest than the gallant feats of the *conquistadores*, whose adventures are sung by poets and celebrated by historians.

It would certainly be interesting to give a detailed description of the missionary labors of the German Jesuits in North America. But the space allotted does not permit. A few men, however, must be mentioned. Among the one hundred Germans who evangelized Mexico, Arizona and California the most prominent is Father Eusebius Kuehn (Spanish Kino), the founder of the mission in California. John Gilmary Shea says of him in his "History of the Catholic Church in Colonial Days:" "This Father stands with the Venerable Anthony Margil (a Franciscan, founder of the Texas mission) as the greatest missionary of this country, extraordinary as were the services of Fathers White, Fremin and Allouez." And Clavigero, the historian of California, writes: "He labored with apostolic zeal in converting and civilizing the heathen Indians. He assembled many in towns, form-

ing them to agriculture and the keeping of herds, because this was a step towards their conversion and civilization. He encouraged them to build regular houses of sun-burnt brick, dig irrigating trenches and cultivate the soil. He translated the catechism and prayers into their different languages and wrote vocabularies for the instruction of his fellow-laborers and successors. By his wonderful gentleness and affability he attracted the Indians, conciliated hostile nations, and if he could have obtained the auxiliary missioners whom he repeatedly solicited, and not have been hampered by constant impediments, calumnies and false reports, he would easily have converted all the tribes lying between Sonora and the Rivers Gila and Colorado." Clavigero further affirms that Father Kuehn travelled more than 20,000 miles and baptized 48,000 infants and adults. "On his toilsome journeys he carried no provisions but some parched corn; he never omitted Mass and never slept in a bed. He was a man of constant prayer, made numerous visits to the Blessed Sacrament day and night, yet found time for mission work, such as few would have attempted and no other man could have sustained." According to a letter of a fellow missioner he was shot by rebellious Indians in 1711. Much of his geographical informations is printed in a work: "Notes on the first Discovery of California" (Wash., 1878.) Father Kuehn is highly spoken of by eminent Protestant writers, such as the great Alexander von Humboldt. One of Father Kuehn's successors, Father Ignatius Keller, reports that within twelve years he had baptized more than two thousand Indians, and had a flock of one thousand brave, industrious Pima Indians who had well-tilled fields with herds and flocks. Father Hellen of Xanten, Rhineland, baptized in six years 1700 adult Indians. Father Sedlmeyer (de Soto Mayor), next to Father Kuehn, the best explorer of North Mexico and California, was also author of a Spanish-Pimoric dictionary. Father Gummersbach of Cologne, called "The Father of the Indians," translated the "Exercises of St. Ignatius" for the first time into Mexican. Several very successful missioners were laboring among the savage Tarahumaras, whose conversion had long been thought impossible. But after indescribable efforts about 16,000 were gradually settled in villages. Among this fierce tribe was laboring for forty-seven years an extraordinary man, Father Glandorff. Treating himself with the utmost severity he was all kindness and tender-

ness to the Indians. They came from distances of 100 and 150 miles to make their confessions to the "Father who always speaks of heavenly things." The Spanish visitor, Father José de Charravia, declares in his official report: "Now I wish no longer to have known St. Francis Xavier, after I have conversed with Father Glandorff." The saintly man died in 1763, and Baron von Brackel, member of the Mexican Geographical Society, affirms that up to this day his memory lives among the Indians of Mexico, and wonderful things are related to have been wrought by him or through his intercession.

In the Eastern States German Jesuits were found only after 1741, when the emigration had brought numerous German Catholics to Pennsylvania. The earlier volumes of the "Woodstock Letters" have given the history of the labors of these pioneer priests in Pennsylvania and of their work at Goshenhoppen, Conewago, Lancaster, Philadelphia, Frederick, Baltimore and New York. Besides the complete list will be added at the end of this sketch. So we need not dwell on this part of the history of the missionary labors of the German Jesuits. A few facts only should be added which may not be generally known. Of the first of these apostolic men, Father Theodore Schneider, Georgetown College, possesses a relic, which attests alike the venerable man's poverty and industry. It is a complete copy of the Roman Missal, written in a good, legible hand. Indeed, the holy priest must have been destitute of everything to copy so extensive a work. Father Ferdinand Steinmeyer, better known as Father Farmer, used to come on horseback from Philadelphia to New York every month, and was considered the Apostle of the Catholic faith in that city. According to a letter of Bishop Carroll, it was he who in 1785 founded the first Catholic congregation in New York. In 1786 another German Jesuit, Father Pellentz, "laid the cornerstone to the Church of the Sacred Heart at Conewago, Pennsylvania, the first in this country of that title, which stands to this day solid, firm and unpretentious" (Shea II., 294). His assistant at Conewago was Prince Gallitzin, from 1795 till 1799, who afterwards entered on his arduous and memorable mission in the Alleghany Mountains.

It was at the request of Blessed Peter Canisius that our Holy Father Ignatius in 1553 ordered monthly Masses and prayers to be offered for "Germany and the northern nations." The charitable prayers of the Society have borne abundant fruit. The German Assistancy grew to be the largest in the old Society, and to-day it is the

largest in the new Society. From the preceding sketch we can see that the German-speaking provinces endeavored to show their gratitude for the grace they received. And they may say with the Apostle: "His grace in me hath not been void." R.

A LIST OF GERMAN FATHERS IN THE ENGLISH COLONIES, NOW UNITED STATES.

We print below the list of German Fathers on the American mission exactly as we find it in Father Huonder's book. Additions and corrections received from various quarters, some from the author himself, we throw into foot-notes, in the hope, thereby, of meeting the wishes both of Father Huonder and of our readers. Moreover, we invite our readers to send us any new matter bearing on this subject, or further information on points as yet unsettled, that may be in their possession. We will gladly print it in the pages of the LETTERS.

BRITT, ADAM, born October 10, 1743, at Fulda, entered September 14, 1764, re-entered the new Society in 1805, labored in the United States, died July 12, 1822 (al. May 20, 1823), at Conewago, Pa. (Vivier, Vita functi in Soc. Jesu, 7 Aug., 1814, to 7 Aug., 1894, Parisiis, 1897, n. 347).[1]

DETRICH, mentioned as Jesuit and assistant of Father Frombach. (St. Louis Pastoral-Blatt, 1873, 62).[2]

ERNTZEN, PAUL, born at Echternach (Luxemburg), September 20, 1733, entered October 21, 1753, went to Pennsylvania after the Suppression, where he was still living in 1791.[3]

FROMBACH [Frambach], JAMES, born at Nideggen

[1] Cfr. W. L., x., 92, 101; xii., 87; xiv., 73; xv., 188. Father Britt labored for some time for the Germans in Philadelphia. "It has always been uncertain to me whether Father Adam Britt held over from the old Society or not. He may have been at Dünaburg at the Suppression and thus have escaped. He never learned English, as Father Kenney in his first visitation of Conewago testifies."—*Father Devitt.*

[2] Rev. William Faerber, editor of the P. B., informs us that the articles in the Pastoral-Blatt to which Father Huonder refers, were, for the most part, written by Rev. George Pax, a secular priest of the diocese of Buffalo.—Cfr. W. L., ix., 3, 36; x., 93; xiii., 282, 284 (Bernard Rich [Diderick]); xv., 98, 198 (Diderich). Father Farmer, in the letter printed in W. L., vol. xxviii., p. 173, spells the name Dieterich. "Father Bernard Diderick was a Walloon. He was probably the first Jesuit to appear in the neighborhood of the present Woodstock; he used to travel from Deer Creek, in Harford county, to Elkridge, which was near the present Carroll's Manor, at St. Charles'."—*Father Devitt.*

[3] This is a very curious case. Father Huonder writes to us that he has discovered the printed Catalogue of "the library left by the late Father Erntzen, ex-Jesuit." The Catalogue contained 3150 numbers and shows that this Erntzen had been a very learned man. It was sold at auction at Cologne, 1

(Jülich), January 5, 1723, entered October 19, 1744, went to Pennsylvania in 1757, labored in turn at Conewago, Lancaster and Fredericia. He was a model of apostolic zeal, remarkable for patience and meekness. One of his brethren eulogizes him in these words: "Rev. Jacobus Frombach sæpius ad sylvas longiores iter peregit ad confortandos tepidos Christianos divina manna. Omnibus exemplo fuit pietate, patientia probata per annos zelo, mansuetudine, obedientia, modestia, manuum labore et crurium cursu; tandem mortuus est plenus meritis in comitatu Mariæ in Marylandia ex febris putridæ contagio et omnibus Sacramentis præmunitus. R. I. P." He died August 27, 1795, at Conewago (al. St. Mary's County, Maryland). (Bibliogr. in Arch. Prov. Germ.; St. Louis Pastoral-Blatt, 1873, 77 seqq).[4]

GEISSLER, LUKE (Rhen. Inf.), born December 15, 1735, at Ehrenbreitstein, near Koblenz, entered October 27, 1755, went to Pennsylvania in 1768, attended the Catholic Congregation at Lancaster, Pa., died August 11, 1786. (St. Louis Pastoral-Blatt, 1874, 7; Cat.)[5]

Thermidor, 9th year of the French Republic. Now this Father Erntzen, of whose existence there can be no doubt, was certainly no the Paul Erntzen, who came to Pennsylvania, for there was only one Paul Erntzen on the American Mission, who never entered the Society; not before the Suppression, for he was but five or six years old at the time of the Suppression, as we shall presently show; nor after the Restoration, for Father Bally, in his sketch of Goshenhoppen (W. L. V., p. 207), says that "Father Ernsten (sic) belonged to a religious order, probably the Franciscan." If he had been a Jesuit his name would certainly be found in our Catalogues. The testimonial of his Professor of Philosophy was found at Goshenhoppen in an old German Goffine, and is now in our Archives. Father Meurer says that he also saw at Goshenhoppen his ordination papers, dated 1791. We give a faithful copy of the testimonial.

Paulus Erntzen, Epternæus, optimæ indolis adolescens, biennalem Philosophiæ cursum ea laude emensus est, ut constanter inter primos locum obtinuerit. Adolescentem hunc insuper commendant, menstrua Sacramentorum perceptio, pietas in Deum, Religionis studium, morum integritas, suavitas indolis, in socios comitas, atque omnimoda in moderatores observantia. In fidem has Collegii Regii Sigillo munitas dedi. Luxemburgi 15 Martii, 1786.—I. B. HALLE, *Philos. Prof.*

He was *adolescens* in 1786, consequently at the Suppression he was about six years old. This Professor, B. J. Halle, may have been an ex-Jesuit, and the Collegium Regium was the old Jesuit College. Father Bally (loc. cit.) gives great praise to Father Paul Ernsten. He was buried in our Church at Goshenhoppen, and the inscription on his tomb reads thus: "Hic Jacet Rev. Paul Ernsten. Obiit 20ª Maii, 1818. Ætatis 53. Missionis 27. R. I. P."—Between 1791–93 he labored for some time at Conewago. "He was a bad financial manager . . . Father De Barth started from Philadelphia, on receiving news of his serious sickness, but arrived after his death."—*Father Devitt.* Both he and the ex-Jesuit were natives of Echternach; they bore the same name: possibly they were uncle and nephew.

[4] "Fredericia is Frederick City: Father Frambach was stationed there for several years, as can be seen in our Records, and in the second volume of Shea's History. It was while visiting the missionary stations in Virginia, dependent upon Frederick, that he swam his horse across the Potomac, under a fusillade of Popery-haters. He died at St. Inigoes and is buried there."—*Father Devitt.* Cfr. W. L., v., 32; ix., 36; x., 93; xiii., 283, 346; xv., 96, 192.

[5] Cfr. W. L., ii., 18; x., 93; xiii., 282; xv., 97, 192.

GRAESSEL, LAWRENCE (Bav.), born August 18, 1753, at Ruhmannsfelden, in the Bavarian Forest, entered the Society a few years before the Suppression. He was an intimate friend of Bishop Sailer. He became Coadjutor Bishop of Philadelphia in May, 1793, and died in the service of the plague-stricken.' (Sulzbacher Kalender, 1891, 125; St. Louis P. B., 1873, 47 seqq.) Writings: Several letters between 1774 and 1788 in P. B., 1881, No. 5. One letter of June 19, 1793, was printed by Sailer in his collection of "Letters from all the ages of the Christian Era." He calls it "the crown of the whole collection." Printed in Sulzbach Kal. and St. Louis P. B., loc. cit.[6]

KOHLMANN, ANTHONY,[7] born July 13, 1771, at Kaysersberg, near Kolmar (Alsace), ordained priest at Freiburg, in Switzerland, 1796, member of the Congregation of the Sacred Heart of Jesus, labored in Austria, Italy, Germany, (Dillingen and Berlin), Holland, England; entered the Novitiate at Dünaburg, in White Russia, July, 1805, came to the United States in 1807, Rector of St. Peter's Church, New York, was appointed Vicar-General of New York by Bishop Concanen, laid foundation stone of St. Patrick's Cathedral June 9, 1809, Novice Master at White Marsh, Superior in Georgetown, Director of Seminary in Washington. Called to Rome in 1825, for five years Professor of Theology at the Roman College, confessor, adviser, consultor of several Congregations; highly esteemed by Leo XII.; died rich in merits April 18, 1836. (St. Louis P. B., 1873, 85, and 1877, 37, seqq.)—Writings: "Unitarianism examined," 2 vols., 8vo. Extracts of letters to Father Strickland, Bishop Carroll and others, in St. Louis P. B., l. c. Letter of 1812 in Arch. Prov. Germ., ser. iv., fasc. D. 1.[8]

LEONARD, FREDERICK (Rhen. Inf.), born at Arnsberg,

[6] Father Graessel was appointed Coadjutor to Bishop Carroll, but died in Philadelphia of yellow fever before consecration. "A touching letter is extant, in which he communicates to his parents the tidings alike of the proposed honor and of his approaching end." Gilmary Shea, vol. ii., p. 410. The letter translated by Dr. Herbermann in U. S. Cath. Hist. Magazine, vol. i., p. 68, seqq. Cfr. W. L., vol. ii., p. 102; iii., 101; xii., 235.

[7] Father Kohlmann does not belong, strictly speaking, to our list. We have, nevertheless, inserted his name for the reason that this remarkable man was, in America, the link connecting the old with the new Society.—*Author's note.*

[8] Many of his letters printed in W. L., also sketch of his life: W. L., vol. iv., p. 137, seqq. He became Sup. Missionis, Rector of Sem. and Prof. of Theol. to Ours. Writings: "The Catholic Question:" an exposition of the Sacrament of Penance, written on the occasion of his refusal to reveal the secrets of the confessional. Cfr. W. L., vol. iii., 139; iv., pp. 122, 137, seqq.; v., 208; vol. ix., 91; x., 92, seqq.; xii., 82, 86; xiii., 348, 351; xiv., 305; xv., 170, 188.

September 24, 1728, entered October 22, 1728, died in Pennsylvania, (Cat. Angl. et Rhen. Inf.)[9]

PELLENTZ, JAMES, born at Mesenich (Dioc. of Treves), January 19, 1727, entered October 19, 1744, went with Father Frombach to Pennsylvania. Founder of permanent residence at Conewago, where in 1787 he built church and priests' house, lived in Conewago and neighborhood forty years, was one of Bishop Carroll's Vicars General; died at Conewago March 13, 1800. (Cat.; Arch. Prov. Germ.; St. Louis P. B., 1873, 61, seqq.) Writings: Letters from 1785–1786 in W. L., xv., 190, seqq. Cfr. Sommervogel.[10]

SCHNEIDER, THEODORE, born at Geinsheim (Dioc. of Speier), April 7, 1703, entered September 25, 1721, Professor of Philosophy and Polemics at Liege, *Rector Magnificus* of Heidelberg. He went to Pennsylvania in 1741, founded the Mission of Goshenhoppen, was more than once in danger of life from fanatical heretics during his apostolic journeys, but little by little won universal respect and esteem through his love for the poor and his medical skill on behalf of the sick. He died July 10, 1764. (St. Louis P. B., 1874, 6.) Writings: Letters from 1742–1750 in Welt-Bott, Book 40, 10–18.[11] Also a Missal which through poverty he copied with his own hand. In Georgetown library, pp. 400, 4vo.[12]

[9] He died at St. Thomas', Maryland. Cfr. W. L., vol. xiv., 355; xv., 97.

[10] Cfr. W. L., vol. v., 32; x., 93. "Rev. James Pellentz, a most amiable and venerable Patriarch, died at Conewago Febr. 18, 1800, aged about 77."—x., 255; xiii., 284, 349; xv., 96, 185, 190. "Father Cowardin lately had a slab with a Latin epitaph erected to his memory."—*Father Devitt.* See W. L. vol. xxix. 359 for this inscription.

[11] The Welt-Bott (World Messenger) corresponded in German to the French "Lettres édifiantes et curieuses" and our modern publications, "The Catholic Missions." It contained letters, memoirs, maps, etc., from the whole field of foreign missions of the Society, under the collective name of "India." Going to India simply meant going on the missions whether in America or Asia. The letters, etc., are addressed to the Generals, Provincials and other members of the Society as well as to seculars, and were originally written in German, Latin, French, etc., but all are translated into German. The great work must now be of priceless value. Father Sommervogel (Bibliogr. sub v. Stoecklein) says that the whole collection consists of forty vols., and that complete sets are extremely rare. The first twenty-four vols. were edited by Father Stoecklein. We have in our library at Woodstock the first three vols. fol., about 1000 pp. each. Each vol. is divided into eight parts or books. The work is adorned with many beautiful engravings. The second vol., for example, has the portrait of the great Chinese Emperor Kang-hi, who during his long reign held the Jesuit missionaries in affectionate friendship. It was the golden age of the Chinese Missions. We should like to know whether there are any other volumes of the Welt-Bott in the libraries of any of our American houses.

[12] Cfr. W. L., vols. ii., 16, 17, 88; v., 203; ix., 55, 163; xv., 59, 95.—"*Rector magnificus in Heidelberg.* I wonder if there be any authority for the statement beyond the note appended to his name, *aliena manu*, in our old Catalogue of Missionaries. Father Schneider had been at Conewago; that

SCHWENDIMANN, DOMINICK (Germ. Sup.), born at Pruntrut (Porrentruy), Switzerland, in 1737, entered 1756. Missionary in the East, went to the United States after the Suppression, where, it is said, he became Bishop. (Cat. Germ. Sup., Arch. Prov. Germ., ix., T.)[13]

SITTENSPERGER (Manners), MATTHIAS, (Germ. Sup.), born September 20, 1719, at Landsberg, in Bavaria, entered September 13, 1737, went to Maryland 1751, later to Pennsylvania. Changed his name into Manners. In English Church histories he is mentioned as one of the most excellent priests of those times. (St. Louis P. B., 1873, 62.) Lang, History of the Jesuits in Bavaria, Nürnberg, 1819, calls him Sintensperger.[14]

STADTMAYER, FERDINAND, at the Suppression "on the American Mission in Pennsylvania." (Lang, 210.)—Probably identical[15] with

STEINMAYR (Farmer), FERDINAND, born at Weissenstein, in Württemberg, October 13, 1720, entered September 28, 1743, went to Maryland 1751. He labored thirty-six years partly in New York, where, according to a letter of Bishop Carroll, he founded the first Catholic Congregation, partly in Philadelphia, where he died August 17, 1787, "in the odor of sanctity." He changed his name into Farmer. (St. Louis P. B., 1873, 85; Biography in Arch. Prov. Germ.; Lang, l. c.) Writings: Letter of 1755 in Welt-Bott, Book 40, 18. Another let-

was in the original township of Heidelberg, Pa.; he may have been described in some list as Sup. Res. Heidelberg; some copyist may have been betrayed into adding the note, which has been copied ever since: *Rector magnificus* in Heidelberg."—*Father Devitt.* There is no positive proof whatever of his having been Rector of the University. It is certain, however, that he was Professor of Philosophy at the University of Heidelberg. Father Sommervogel (Bibliogr. vol. vii., sub v. Schneider) gives the following data: He taught grammar, the humanities and rhetoric; Philosophy at Molsheim in 1737–8, at Heidelberg in 1740. On September 10, 1740, (cfr. ibid.) he presided as *Philosophiæ Magister ejusdemque in Alma et Antiquissima Electorali Universitate Heidelbergensi Professor Ordinarius* at a public defense of theses ex Universa Philosophia. It will be noticed that Father Sommervogel does not mention his having been Professor at Liege. Father Huonder writes to us that he was two years (1738–1740) Professor in Heidelberg. (Cfr. Geschichte der Universitaet Heidelberg von J. F. Hautz, ii., 255. Mannheim, 1866.) Father Schneider made *two* copies of the Missal. One of them, a small 8vo. of 143 pages, his Sunday Missal, is here at Woodstock.

[13] "I have never heard of Schwendimann; certainly, he was never a Bishop in the United States. His name does not appear in any record of this country that I have ever seen."—*Father Devitt.* Father Huonder writes to us that he found the statement in a History of our College of Pruntrut. Histoire du Collége de Porrentruy, 1590–1865, par Louis Vautrey.

[14] Cfr. W. L., vols. ix., 36, 55; x., 26; xiii., 283; xv., 96. Sitten=Manners.

[15] Certainly identical with the next.

ter of 1764 in Syllabus Rector. Heidelberg. (1786, 4vo.) P. ii., 204, seqq. Cfr. Sommervogel.[16]

WAPPELER, WILLIAM (Rhen. Inf.), born January 22, 1711, ("Nephen,") in the Diocese of Mentz, (al. in Westphalia), entered October 18, 1728, went to Pennsylvania in 1740, (al. 1749.) Co-founder of the Mission of Conewago. Archbishop Carroll writes of him: "Having remained about eight years in America, and converted or reclaimed many to the Faith of Christ, he was forced by bad health to return to Europe." He was afterwards ascribed to the English Province. (St. Louis P. B., 1874, 6, seqq.; Cat. Rhen. Inf.) [17]

To the foregoing list might be added the name of Father JOHN BAPTIST DE RITTER, who was a German, though a member of the Belgian Province. Father Huonder sends us the following data which he received from Father Van Meurs: "P. Joan. Bapt. de Ritter, natus Viennæ in Austria, Oct. 21, 1721, ingressus Sept. 28, 1738, in Provinciam Belgicam, in qua inferiora docuit et ex qua ivit ad Missionem Americæ." Cfr. W. L., vols. v., 206; x., 90, 93; xiii., 282; xv., 61, 97, 185. He died at Goshenhoppen February 3, 1787.

[16] Cfr. W. L., vols. ii., 20, 89, seqq.; iii., 87, 101; v., 203; vii., 73, 140; ix., 55; x., 26, 93; xiii., 36, 283; xiv., 196; xv., 59, seqq., 96, 192; xxviii., p. 173, seqq. The last reference is to an important letter of his. He was a member of the "Philosophical Society" and of the "Board of Trustees of the University of Pennsylvania." Farmer=Maier.

[17] Cfr. W. L., vols. ii., 88; viii., 7; ix., 163; x., 90, seqq.; xv., 95. Archbishop Carroll, in his "narrative," states that Fathers Wappeler and Schneider were sent to Pennsylvania in 1741. Father Wappeler returned to Europe in 1748.

B.

AUSTRIAN POLAND— CONFLICT WITH THE SOCIALISTS.

NOTES OF FATHER L. TOMNICZAK, S. J.

(*From the Lettres de Fourvière for September, 1900.*)

Our Fathers continue to labor against the baneful influence of the socialists among the laboring classes. God blesses their efforts, for the Catholic movement is gaining ground. That your readers may have a some idea of what is being done in our cities and manufacturing towns to save our workingmen to the Faith, I have collected a number of occurrences which have taken place during the past two years; I believe they will prove of interest to your readers.

To act with greater effect on the socialists it has been found advisable to establish in the different cities of Galicia, or Austrian Poland, workingmen's clubs, and to win a victory for the good cause we have been often obliged to make use of these associations to attack our enemies in their strongholds. Let me give you an example.

Tarnopol, in West Galicia, is the only city in which socialism has taken no footing. The socialists, indeed, have sent their agents there from time to time, but with all their efforts they have accomplished nothing. Last year they determined at one stroke to get possession of the city and crush out the Catholic party forever. Large red posters were put up at the corners of the streets announcing a meeting of the socialists in the City Hall, and to give more importance to their meeting the head of the socialist party in Galicia—a member of the Vienna Parliament — was invited to preside. The Mayor (Staroste) was much displeased at their action, as this meeting threatened to disturb the peace of this quiet city, but he could do nothing to prevent it, as it was sanctioned by the constitution. It was one of our Fathers, Ladislas C., who dared to make the attempt to oppose this meeting. He had recently founded an association of workingmen, where good and brave men of both Ruthenian and Polish rites had enrolled themselves

under the banner of Our Lord. It was a decisive hour for the association, one which threatened their very existence, so that it was all-important that the enemy who gave them battle with so much éclat, should be repressed. The good Father Ladislas called together at once his brave Catholic workingmen, explained to them the danger which threatened their families and the whole city, and at the end of his speech cried out, "Let every one who is willing to follow me raise his right hand." All to a man exclaimed, "We will follow you wherever you may lead us, for you are our protector." The Father joyfully marching at their head, led his men to the City Hall where the socialist meeting was being held. The Father entered the hall first, followed by his workingmen, who at the top of their voices, cried "Down with the socialists, the enemies of our faith and our country!" The socialists, of whom a good half were Jews, tried to hold their ground; but, seeing the numbers of the Father's followers, they commenced to slink away, and first of all their presiding officer. The Chief of Police, seeing that the tumult was becoming more and more threatening, declared the meeting over. It goes without saying that many blows were exchanged, and the Jews got their share. In a short time not a single socialist was to be found in the hall, and their leader left Tarnopol that very evening by the first train. Our workingmen, proud of their success, struck up a canticle to our Blessed Lady, and marched to the church to assist at Vespers, for it was a feast day. The Mayor of the city, who was delighted at the result, congratulated Father Ladislas upon his success. Thanks to this energetic opposition the socialists in Tarnopol are condemned to silence, and it is the only city in Galicia where they do not hold meetings. The Workingmen's Association is prosperous, and at the present time is under the direction of a secular priest.

Another battlefield with the socialists was at Budapest. Towards the close of 1897 some Hungarian ladies of high society asked Father Provincial for some Polish Fathers to minister to the workingmen of Galicia who dwelt in the Hungarian capital. Nearly thirty thousand Poles, occupied in various factories, live there without any spiritual help on account of the want of Polish priests. It is needless to say that the socialists have profited much by this sad state of affairs. Two Fathers were, consequently, sent from Galicia to Budapest, where they gave several retreats to these poor neglected men.

Many difficulties had to be overcome; but finally God blessed the missionaries' efforts, and they gained the entire confidence of the workingmen. The confessionals were thronged; many were brought back to their duties, and more than a hundred marriages were revalidated. They became so attached to our missionary Fathers that they wished to keep one for their spiritual needs. This was impossible, but a Polish Father was promised to be sent to them from time to time. Alms were collected for the construction of a church, with a residence for a Polish priest, especially for these workingmen.

Not to prolong my letter I must pass over the work of Ours among the apprentices, and in the congregations of our Blessed Lady, but I must not omit to send you a few words about the famous lawsuit we had with the socialists of Galicia. These men, seeing that our Fathers thwarted their intrigues, endeavored to disgrace the Society once for all in the eyes of the Catholic workingmen. They took advantage of the following fact. At Christmas the workingmen's children gave a play in the hall of the Catholic Union, representing the birth of Christ. The secular clergy and three of our Fathers were invited. This took place at New Sandez, where there are several hundred men occupied in the railroad shops. The socialists have many followers among them. One of these, Lehman by name, shortly afterwards published in a socialist paper an infamous article on the conduct of our Fathers during this Christmas play. From beginning to end it was all made up. Father Provincial at once went to New Sandez to make inquiries on the spot. He commenced a suit against the editor of the socialist journal and the calumniators. The case was tried before the tribunal at Cracow in 1898, and lasted three days. It made a great stir throughout the country, and all the journals published daily reports of the trial. All the villanies and intrigues of the socialists against the Society and the Catholic associations, directed by our Fathers, were discovered and exposed to the public gaze. On the third day, towards midnight, the judges pronounced sentence, by which Lehman was condemned to eight months imprisonment, the editor of the socialist journal to six months, and a third calumniator to three months. Thus the good name of the Society was vindicated, and the socialists were disgraced. Their chief has sworn to wage an unremitting war against the Society, and he has openly said that, with a few exceptions, the

Society alone busies itself with the welfare of the workingman.

Before closing my letter, I must add a word or two about our late Father Provincial, Father John Badeni, who was taken from us by death last January at the age of forty. He was the soul of all the Catholic works at Lemberg and at Cracow. Inflamed with zeal for the greater glory of God, and seeing the inactivity of the Catholics in the face of imminent danger, and besides understanding well the importance of the socialist agitation which was gaining on all sides, he published stirring articles in our review of Cracow, and went from city to city urging the Catholics to organize themselves and to form Catholic works. He was not afraid, even, of attending the meetings of his open enemies if he thought he could do any good for the poor workingmen led astray by the intrigues of the socialists. In 1896 the socialists held a great meeting at Lemberg, the capital of Galicia, to adopt plans against a Catholic Congress which was soon to take place in the same city. Father Badeni, aware of the object of the meeting of the enemies of the Church, went to the hall where they were assembled, along with one of our Fathers, from whom I learned what took place. The appearance of a priest, and above all of a Jesuit, in a hall decorated with masonic emblems, caused no little consternation. The socialist speakers, seeing before them that well-known Jesuit, gave full swing to their stupid attacks against the Church and the Society. Father Badeni's companion, hearing this string of insults and lies, whispered to him to leave this hostile meeting, but the Father would not do so. Having heard with the greatest calm the attacks made upon the Society, he was unwilling to leave the place without doing something to vindicate the honor of his Divine Master, who had been so grievously insulted. He arose and asked the presiding officer for permission to speak. Though bitterly opposed, he could not well refuse the request, so the Father ascended the platform. He was now face to face with his sworn enemies, who looked at him with hatred. Being a fluent and captivating speaker, he began thanking them for the reception given him. "I might have expected," he said, "to be put out, yet you have allowed me to take part in your meeting, and even to address you." The rest of his speech was in the same strain—kind and conciliating, with now and then a witty saying. He showed the poor, deceived workingmen the evils of socialism, and ex-

plained to them the object and plan of the Catholic works. Instead of hissing the Father, which might have been expected, they cheered him. They had never before heard such an orator. The presiding officer, seeing the turn matters were taking, tried to interrupt him, but the workingmen would not permit it. In finishing his speech, Father Badeni put a question to his audience. "Are we not all Catholics?" No one dared to say "No." They were all won over. On leaving the meeting a sight was seen, the like of which had never before been witnessed in Lemberg. A crowd of socialists surrounded the Jesuit and conducted him to our residence. During the walk there they earnestly questioned the Father about socialism and thanked him for his address and his advice. It was in this way that Father Badeni knew how to win over even his most bitter enemies.

This valiant Father was appointed Provincial of Galicia in April, 1897, and died January 5, 1899, at the early age of forty. His loss was keenly felt throughout all Poland. A few days before his death, and from his deathbed, he wrote for a family journal, called "The Family Friend," an article entitled "After the Cross, Heaven." It was the last work from his pen, which had been consecrated during his whole life to the defence of that cross, which, in our times, has been so often ignored or insulted.

One word more on our contest with the socialists. For the last thirty years our Fathers have published at Cracow "The Little Messenger of the Sacred Heart." It is a small monthly of some thirty-six pages, but it is spread far and wide among the people of Poland. Each month one hundred and fifty thousand copies are printed and sent out. The socialists, jealous of this success and anxious to spread more widely their teachings among the peasants, began with the present year the issue of a monthly, entitled "Socialist Missions," in size and color the same as our "Little Messenger." They thus hope the better to deceive our people. They have met with but little encouragement so far. The "Socialist Missions" have been everywhere indignantly rejected, and the last number was even confiscated by the police.

L. Tomniczak, S. J.

FATHER HAGEN'S SCIENTIFIC JOURNEY.

(JUNE 21—OCTOBER 28, 1900.)

A Letter to the Editor.

REV. AND DEAR FATHER,
P. X.

The American Association for the Advancement of Science had its meeting in New York this year, and simultaneously two other American Societies were assembled in the same place—one for Astronomy and Astrophysics, the other the Mathematical Society. The great heat prevailing in New York in the latter part of June was one reason why these two meetings were not so well attended. The Astronomical Society, however, presented the interesting feature, that the results of the total eclipse of the sun, which had occurred on May 28, were exhibited in the shape of photographic pictures. We had in many cases the advantage of seeing the original negatives and of listening to the explanations of the observers. The discussions showed, however, that multiplying the number of little pictures is of small advantage to science, and that no photograph can render the beauty and fine structure of the solar corona, which is seen directly by the eye. Another interesting topic of this meeting was the discussion about utilizing the planet Eros for determining the solar parallax.

The meeting of the American Mathematical Society was better attended and proved very useful, especially on account of the opportunity it offered for making personal acquaintances.

At the close of these meetings in New York there were five days left to prepare for the ocean trip which was to bring me to other more important International Congresses. The steamer "Kaiser Friedrich" started from Hoboken on July 5th, in sight of the smoking docks and the sunken ships of the North German Lloyd. Passing Staten Island we saw the cause of that strange cloud which had been visible in the morning over the City of New York. The tanks of the Standard Oil Company had been set on fire by lightning the evening before. The immense column of black smoke, through which the flames could scarcely be seen, was something we do not

see every day; it gave some idea of what the Krakatoa eruption must have been some fifteen years ago. The journey across the water was exceptionally quiet, without storm or even rain. There was, however, a great deal of vibration in the ship from the powerful engines.

On the seventh day of the journey we entered the beautiful harbor of Plymouth. The old fortifications on the hills behind the city and the Japanese and English warships outside the harbor formed a welcome feast to our eyes, tired from the monotony of mid-ocean. The same day in the afternoon we landed on the opposite French coast at Cherbourg. The small launch which came to take us ashore passed through the greater part of the French Navy, which was assembled there for a naval parade in honor of the Paris Exposition. Two express trains carried the American passengers to Paris. I was sorry to reach the College St. Geneviève at the uncomfortable hour of 2 o'clock in the morning, and still more so when I heard that my telegram had not yet arrived. A few days rest, with an excursion to the College villa, restored me sufficiently to face the fatigue and mental strain of the scientific congresses.

On my arrival in Paris I received a formal invitation to the Astrographic Congress from the Director of the Observatory, Dr. Loewy. This Congress is held at intervals of several years, and has for its purpose the reports and discussions on the progress of the international astrographic chart. The official language was French, but German and English were used freely. Two of the observatories which had entered into this plan failed to send any reports, and the work originally alloted to them was given to two others which offered their services. There was only one priest besides myself, an Oratorian, Director of the Observatory in Abbadia. It was somewhat painful for us to see that the Vatican Observatory, which had been established to take part in the astrographic charts, was not represented at the Congress, and that its written report was not satisfactory. The opportunity of making the acquaintance of astronomers from all parts of the world, and discussing plans and methods and instruments was an excellent one. Turning the conversation, when the occasion offered itself, to the invisible world, revealed the fact that scientific men and women, with few exceptions, stumble over the Divinity of Christ. The inconsistencies and contradictions of their views are astonishing. One of them, a celebrated

English astronomer, said our knowledge was so limited that he could not accept any dogmas.

Between this Congress and the next I visited several of our houses in Paris, and many churches. There is no need of telling you how much charity and edification were experienced from these visits. The Superiors of St. Geneviève were especially charitable in arranging for their visitors an excursion to Versailles, where a great part of the world's history is incorporated.

The International Mathematical Congress, which was held in August at the Sorbonne, was numerically larger than the Astrographic Congress. It was divided into five sections, which occasionally united in combined session. Many an author, widely known by his publications, revealed himself there in human shape with all his excellencies and weaknesses, physical and moral, a most interesting and instructive revelation. Several of the great French mathematicians were absent, and some younger talents pushed themselves into public notice. Yet the personal intercourse with so many great authors from the whole world fully repaid the time and the fatigue of attending this Congress. Some scientific visits deserve special mention. The Sorbonne opened its physical cabinet to the Congress; the Museum "des Arts et Métiers" was visited; Prince Roland Bonaparte opened his library to the Congress for an exhibition of apparatus with experiments, and the great telescope at the Exposition was visited by the Astronomical Congress by special invitation. Each of these Museums furnished too much of new matter for a human brain to digest in one day, and their cursory inspection was extremely fatiguing to the head. The large telescope was very instructive in its design, a combination of the equatorial and the horizontal mounting, effected by floating in mercury. But the optical qualities will have to be tested by actual work. A five-foot object glass, and a plane mirror of the same size, the first work of the kind, are a difficult thing to make. We could only test the photographic objective visually; and some authorities thought the image of *Beta Cygni* was not satisfactory. There were other astronomical exhibits at the Exposition in the shape of instruments and photographs, which could be seen to greater advantage at the observatories. The Exposition at large was, of course, essentially in the line of industry, and outside of my special purpose.

Another Congress was to be held a few weeks later in Aachen, this was the meeting of the German Mathemati-

cal Society. The time between these congresses was spent in our houses at Luxemburg and Valkenburg. Luxemburg is another place where a history of centuries is represented in rocks and walls, a history intimately connected with the miraculous statue "Consolatrix Afflictorum" in the old Jesuit church. The ruins of the birthplace of St. Cunegond, the Virgin spouse of St. Henry, the Emperor, were visible from any window in the Domus Scriptorum. The magnificent library and the writers of this house made my short stay a very useful one. The way to Valkenburg led by the ancient "Colonia Augusta Treverorum." The Church of St. Matthias, with the shrine of this Apostle, and the "Igel column," perhaps the oldest Roman relic in Germany, I could see only from the train. But the way from the station to the hospital, where some of our Fathers live. led me by the "Porta Nigra," by the palace of the Roman emperors, by the amphitheatre and the Roman baths. After dinner we visited the Dom, one of the oldest churches in Germany, and the Church of Our Lady, the gem of Gothic churches, according to Reichensperger. Passing through Bonn I corrected the proofsheets of Series III. of our Atlas, and arrived in Valkenburg on August 26, just in time for the first Masses of our newly ordained scholastics, two of whom had been my pupils in America. Two other scholastics, who have been assistants at the Georgetown College Observatory, will be ordained next summer, and are continuing, as far as possible, their astronomical observations. From Valkenburg I had occasion to make some apostolic excursions. Of these I mention the confessions during one of the many annual retreats which are given to students in the country house of the College. On another trip I had a precious hour and a half between two trains in Cologne, which were spent in the Cathedral. After having seen the French Gothic style in the churches of Paris, the best representative of which is probably Notre Dame, the comparison with the type of German Gothic architecture was a great intellectual and artistic feast, the more so as the two Swiss guards maintained the devotional character of this House of God. I may mention in this connection that a few weeks later a similar stop between trains in Cologne gave me the opportunity of seeing the rich collection of Christian antiquities in the house of the Rev. Canon, Dr, Schnütgen, editor of the famous periodical on Christian art. With the apostolic ex-

cursions, in contradistinction to the scientific congresses, may be reckoned the visit to the German Catholic Congress, which was held this year in Bonn, and which was attended by several Jesuits, especially from the house of the writers. The gathering of these four or five thousand men, giving strong expression to their Faith, speeches well prepared and well delivered, like those of Dr. Lieber and Father Bonaventura, O. P., and finally their procession to the Kreuzberg, in which the choral recitation of the beads was only interrupted by the singing of hymns—all this produces an indelible and elevating impression. To these annual meetings is greatly due the strong stand of German Catholics against the tendency to nationalize the Church during the "Kulturkampf."

In the second half of September was held the meeting of scientists and physicians at Aachen. Most of the German mathematicians and physicists were present, and many from Holland and Austria. In the first session of the mathematical section, Professor F. Klein in his address expressed his satisfaction to see in their midst "Herrn Director Hagen aus Washington," and his desire to hear what progress had been made in the project, proposed four years ago at the Frankfurt meeting, of preparing a complete edition of the writings of Leonard Euler. Earnest inquiries to the same effect had been made of me at Paris by the Russian mathematicians. The discussion showed their anxiety to wait no longer, and their assurance that some six or seven scientific academies could be induced to secure from their respective governments the sum annually required for the printing of the twenty-five volumes. This plan, with all its red tape, would, of course, take the whole matter completely out of our hands, and the edition would become another stone to the atheistic structure of modern science instead of being an honor to the church. So I declared that I held the matter in hand and had only postponed it on account of the "Atlas of Variable Stars," which had commenced to appear since the Frankfurt meeting. At the next International Congress, however, they could not be held back in this matter by mere promises. I may mention that at Aachen I was lodged and treated with the greatest attention by the "Barmherzige Brüder," and one night by the General of the Alexian Brothers.

At the end of September the International Congress of Catholic Scientists, the fifth of its kind, was held at Munich. The general meetings were impressive from

the presence of five Archbishops, the Royal Court and learned men from all parts of the world, and from the delivery of effective speeches in various languages, Latin included. My attention was nearly all taken with the section on natural sciences, which was not as well represented as it could have been, had personal invitations been sent to the proper persons. This was shown in my choice as President for the section on mathematics and astronomy. In this way I was forced to deliver a discourse, for whose subject I close the branch of visual and spectroscopic binaries. The purpose of these Catholic Congresses is that Catholic scientists be brought in contact with each other and encourage each other. I enjoyed the hospitality of the Benedictine Fathers, together with many foreign guests, and accepted the invitation to dinner of Dr. Bauer, Professor of mathematics at the University.

From Munich my way turned to Innsbruck, where I met many dear friends in our College, and had several meetings with Professors of mathematics; from Innsbruck I went to Bamberg, where a conversation with the Director of the Observatory was necessary on account of our co-operation in the line of variable stars. After showing me the most cordial hospitality in his family, he accompanied me a long distance to the parting train with a basket of fruit from his own garden.

After bidding my friends in Valkenburg a last farewell, I found a cordial welcome in our houses at the Hague and Katwyk, whence I visited the Observatory of Leiden, accompanied by our former guest at Georgetown, Mr. Stein, S. J. A night's ride brought me from the "Hook of Holland" to London on the morning of October 20. One week was not enough to see the scientific treasures of this city; the Kensington Museum alone would require that much time, and the British Museum again as much. Still Father Strassmeyer sacrificed his time to show me as much as possible. One day was spent in inspecting the Royal Observatory at Greenwich, where the Astronomer Royal, whom I had met in Paris, charged Mr. Maunder to show us the whole establishment. Two days were needed to see the two observatories in Oxford. Our residence, the Presbytery so-called, and Campion Hall, now Clarke's Hall, gave me kind hospitality, and Father Seither sacrificed much time in showing me through some of the most famous Colleges. Each of these Colleges seemed to be a miniature of Westminster Abbey, an outgrowth of the mediæval

monastic schools. Of special interest was the small chapel, where the Catholic students hear Mass and receive instructions. At 7 P. M. I had to be in "New College," where the astronomer, Dr. Turner, had invited me for dinner. Being exactly on time, I found myself all alone in "Common Hall," their recreation room, but was soon introduced by Professor Turner to his fellow dons, mostly venerable men, but all very affable. With cap and gown (except myself) we marched into the spacious dining hall, which is decorated with old portraits of founders and fellows, and occupied a long table on the platform. The call "Benedictus benedicat" gave fellows and students the signal to seat themselves. There was no sign of a total abstinence movement, and the conversation was easy and pleasant. The students left as they pleased, but the fellows rose at the call: "Benedicto Benedicamus," to return to the "Common Hall," where caps and gowns were thrown aside, and refreshments were served in abundance. The next day I was the guest of Professor Turner at his Observatory, and had the advantage of studying his excellent methods regarding the astrographic chart.

Returning to London I had one day left to prepare for the ocean trip and to enjoy the company of many old friends in the Farm Street community. There was one more meeting which may be called scientific, when on mid-ocean we encountered a severe storm, and passengers were eagerly listening to its prediction and description with regard to location and direction. Thus ended my scientific mission, which was accomplished without any mishap and was crowned with full success, thanks to Divine Providence.

Yours sincerely in Christ,

J. G. HAGEN, S. J.

made First
Communion in the Church of the
Immaculate Conception, Boston.
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Pastor

A NEW IDEA FOR FIRST COMMUNION CARDS.

A letter from Father Brownrigg, S. J.

BOSTON COLLEGE, BOSTON, MASS.,
August 23, 1900.

REV. AND DEAR FATHER,
P. X.

The half-tone which you will receive with this letter is a First Communion picture. Father Mullan (our Rector) is giving Communion to the children, whilst Father Keany and myself are on the right and the left; the altar boys are grouped within the sanctuary; the candles are all lit, and everything gives a realistic appearance and tone to a First Communion Card.

The wreath of wheat and grapes surrounding the altar is symbolical, seemingly to say the words: "I Am the Bread of Life." The Church is the Immaculate Conception in Boston; and the altar—the very altar at which the children loved to kneel and lisp their prayers to Christ in the Eucharist. This is why I had the half-tone done. I wished the children to see and have something of their own, which they could prize and recall to mind in later days. Would not a look at the church of their youth and innocence dispel, perhaps, a cloud of sin in after life?

I had been using a most beautiful card, colored and emblematic, for several years, but the surroundings suggested something afar off and cold, and hence I resorted to such a design as you see now. I should like our Fathers engaged in a work similar to mine to see the card, as they, no doubt, would be encouraged to undertake to have such a First Communion Card for their own churches. The card can be made more elaborate by getting several plates for a colored picture, but the simplicity of a half-tone in black and white is very pleasing.

I remain your humble Brother in Dno.,
W. BROWNRIGG, S. J.

BOOKS OF INTEREST TO OURS.

Catholic Catechism. By Rev. James Groenings, S. J. Translated by Very Rev. James Rockliff, S. J. Benziger Bros., New York, Cincinnati, Chicago. Large Catechism, 160 pp., 25 cents retail, 16⅔ net. Small Catechism, 48 pp., 10 cents retail, 7½ net.

Teaching Catechism has always been, since the days of St. Ignatius, a labor of love in the Society: it belongs to the *Substantialia* and is contained in the *Formula Instituti;* and the writing of Catechisms has been one of the glories of the Society since the days of Blessed Peter Canisius and Bellarmine. It is a work that has never been allowed to languish among us. Not the teaching, of course; but the writing of Catechisms goes on, too. For though the matter remains substantially the same, methods change in different times and countries. In proof of this it is sufficient to state that, in our country alone, three Jesuit Catechisms are announced by three different publishers at one and the same time. Pustet announces a new edition of Deharbe, Herder has just published Father Boarman's Catechism (noticed in the present No. of the W. L.), and Benziger brings out Father Groenings' Catechism. And this despite the fact that not many years ago the Baltimore Council Catechism was introduced into our Catholic schools. Too much of a good thing, one might say. Well, let the friendly race begin, and let the best win. Every one knows how difficult it is to write a good Catechism. The writer must be a Theologian: that is absolutely essential; yet not every Theologian is able to write a good Catechism; many other qualifications are required. Solid matter must be secured and the correct expression of the same; next, the method best suited to the learner; and last, but not least, the simplest and clearest wording.

Father Groenings is a veteran; he has celebrated, we believe, his silver jubilee as a Catechist; he loves children and he loves the work of teaching them the Christian doctrine; he is a solid Theologian, and by his "Conferences on the Passion" he has proved himself an eloquent preacher and a skilful writer. He has been helped in composing his Catechisms not only by his own ripe experience, but by that of other teachers also, whom he has consulted. He has devoted many years to the composition of this work. It is well done, and we are not rash in predicting success and popularity for his Catechisms. In translating the Catechisms, the aim was, while preserving all the merits of the author's work, to make it read as an original English composition.

We take the following from the Prospectus:
The merits of these Catechisms are:
1. The limited number of questions.
2. The plain and simple language.
3. The generally short answers.
4. Their clearness and logical development.
5. Their abundance of material, especially in the notes.

An "Explanation of the Catechism," by the same author, is in preparation, and this will be a great aid to all who teach Catechism.

Catechism of the Christian Doctrine. Prepared by a Jesuit Missionary (FATHER M. I. BOARMAN, S. J.) St. Louis, H. Herder, 1900, 83 pages.

This is a practical Catechism, especially intended for the missions, written by a missionary of long and varied experience. The difficulties experienced by the faithful in learning, and especially in understanding the words of the Catechism are better known to the missioner than to any one else; for these difficulties will vary for different countries and even for different sections of a large country, such as ours. Hence, one of the great merits of this Catechism is that the author knows from his experience just what these difficulties are—for he has labored for many years among our people in different parts of the West—and he answers them in a manner they well understand. There are, of course, Catechisms more learned and more theological, but we know of none better suited to the people the missioner meets. The practical nature of this Catechism is shown on the very first page. It opens with the prayers every Christian should know, and the words not familiar to the people are italicized to be explained in a list at the end of the book. This is followed throughout the work. Then there is an introduction of only a page, giving a short and easy proof of the existence of God, just suited to those, and alas! many such are found by the missioner, who are inclined to deny everything supernatural. This Catechism has, then, a field of its own, and while we would prefer for our schools Father Groenings' new Catechisms, for the people at large and for our missions, we know of nothing better.

La Communion hebdomadaire par le Rév. Père STÉPHANE COUBÉ, S. J., Seconde Edition. Paris, Victor Retaux, 1900. pp. xi. and 196.

At the 12th Eucharistic Congress held August 8, 9, 10, of last year at Lourdes, Father Coubé, one of the foremost preachers in France, delivered in the presence of a most distinguished audience of bishops, priests and laymen, three discourses on the Holy Eucharist. The subjects respectively were: Holy Communion—Weekly Communion—Communion of men.

The sermons, remarkable for loftiness of thought and grace of diction, are full of the eloquence of a man whose heart is burning with the love of Christ and inflamed with zeal for the great mystery of our altars. At the same time this eloquence is guided by sound theological principles and supported by appeals to the history of the Church, to Popes and Councils and the Holy Fathers, the founders of religious orders, the saints of all times, theologians and ascetical writers.

Father Coubé published the three sermons in book form, adding in a series of eighteen appendices, many important documents bearing on the subject, which could not have been embodied in the discourses as delivered. Among them is a beautiful letter of St. Ignatius (app. 7) addressed to the people of Azpeitia on Holy Communion.

The first edition having been quickly sold, the author has just published the second edition. This new edition acquires additional value by the new preface, and becomes very important by reason of the fifty-eight letters addressed to him that form the first part of the new edition. First of all there is an approbation of the Holy Father himself, then letters from twelve Cardinals, among them the late Cardinal Mazzella, from forty-two Archbishops and Bishops, lastly from Father Billot of the Roman College, from a distinguished member of the Redemptorist Congregation and the Capuchin Order. The letters are not mere expressions of politeness, but strong and significant declarations of adhesion and approbation on the part of these princes and rulers of the church, warmly congratulating and thanking the author for the great service he has rendered the Church by the publication of his book.

In his third sermon (p. 144) Father Coubé mentions the names of great laymen who were frequenters of Holy Communion. Of Windthorst he says that "he wrote his great speeches at the foot of his crucifix and went to Holy Communion before delivering them." Windthorst was a devout Catholic and a firm believer in the efficacy of prayer, and, though he did not *write* his discourses at all, it is, in this wider sense, correct to say that he *prepared* them at the foot of his crucifix. That he was wont to go to Holy Communion before delivering them we have never heard. On the other hand, it is a well-known fact that the knightly von Mallinckrodt, the noblest of all the paladins of Holy Church during the Kulturkampf, received Holy Communion early in the morning every time that he had to deliver an important speech in Parliament.

Father Coubé tells us that he has started a League for the spread of the idea and the practice of Weekly Communion.

An English translation of this valuable book has been prepared by a Father of our Province and will soon be published by the Benzigers.

A General History of the Christian Era. For Catholic Colleges and Reading Circles and for Self-Instruction. Vol. i. The Papacy and the Empire. By A. GUGGENBERGER, S. J., Professor of History at Canisius College, Buffalo, N. Y. 447 pages. Herder, St. Louis, Mo., 1900.

The third volume of this notable work, which appeared a year ago, has met with universal approbation and the highest recommendations both in this country and in Europe. (See notice of 3rd vol. in the LETTERS, vol. xxiii. p. 308.) The present volume manifests the same distinctive features as the third: vast research, clear arrangement, numerous references to standard works and magazines for collateral reading, good chronological tables, and excellent maps,—the one on the Migration of the Nations illustrates the intricate wanderings and invasions better than any we have ever seen. The introduction gives in forty-eight pages a lucid sketch of the rise and spread of the Christian religion during the first three centuries. The main part of the volume is divided into three books: (I.) The Migration of the Nations; (II.) The Rise of the Empire; (III.) The Crusades and the Papacy. The work is not a "Church History;" due prominence, however, is given to the creative and regenerative power of Christianity and the all pervading influence of the Church. The work is heartily recommended, especially to those of Ours who are teaching in colleges or have charge of reading circles, literary and debating societies. The extensive lists of books and magazine articles added to each paragraph furnish abundant material for papers on almost any historical subject.

Commentaries on the Ratio Studiorum: Der Jesuiten Sacchini, Juvencius und Kropf Erlæuterungsschriften zur Studienordnung der Gesellschaft Jesu. Translated by J. STIER, R. SCHWICKERATH, F. ZORELL, of the same Society.—xii. and 470 pp. Freiburg and St. Louis, Mo.—Herder. Bound in half Morocco, with red edges. $2.00.

This book forms volume x. of Herder's great "Library of Catholic Pedagogy." The translators have added short biographical and bibliographical data of the authors and numerous notes throughout the work. The volume is divided into three parts. Part I., by Father Joseph Stier, S. J., contains Father *Sacchini's Parænesis and Protrepticon*, or "Practical Hints and Exhortations for the Teachers of the Society," and the same author's treatises: "How to read profitably" and "On bad reading."—Part II., by Mr. Robert Schwickerath, S. J., is *Juvencius'* famous *Ratio Discendi et Docendi*, or "Method of Learning and Teaching," published by order of the XIV. General Congregation as the official handbook for the teachers of the Society and a practical commentary on the Ratio Studiorum.—Part III., by Father Francis Zorell, S. J., gives Father Kropf's *Ratio et via*, or "Method of Teaching the Classics."

That in Europe even among men outside of the Society the Ratio Studiorum is highly appreciated, may be gathered from the many favorable reviews of the present work. One or other of these may be quoted. The "Literary Record" of Graz, Austria, says: "All the writings contained in this volume are a brilliant testimony to the educational wisdom of the Jesuits, which has stood the test of centuries. It would be of the greatest advantage both for teachers and pupils, if the modern pedagogues would acquaint themselves therewith." The "Cologne People's Gazette" (Koelnische Volkszeitung), the leading Catholic daily in Germany, speaks as follows: "This volume contains very many instructive details. Exceptionally beautiful are Sacchini's chapters on the 'Dignity of the Education of Youth,' 'Joys and Sorrows of the Teacher,' Juvencius' 'Personal Piety of the Teacher,' Kropf's 'Authority of the Teacher and Discipline,' etc. On the whole these commentaries on the Ratio Studiorum are not only interesting, but also very instructive for teachers and pupils alike." Similar recommendations may be quoted from Dr. Bellesheim, the learned author of the "History of the Church in Ireland and Scotland," of Dr. Huelskamp and others. Dr. Willmann, Professor at the University of Prague, one of the foremost scholars in Austria, speaks highly of Father Juvencius' chapters on "Explanation of the Authors." These voices come from Germany, to which country our secular teachers and professors look up as to the unrivalled leader in all departments of knowledge and science. How absurd must President Eliot's charges against our educational system appear in the light of the highest recommendations of such competent critics.

When these prominent scholars take such interest in and show such esteem for the great educational and pedagogical productions of our Fathers of the old Society it would surely be inexcusable if they remained unknown to those for whom they were primarily intended. Our teachers in Colleges can derive safe guidance and encouragement for their noble but arduous task from the perusal of these writings. (A translation of Father Juvencius' "Ratio discendi et docendi," which seems to be the most important of them, has been undertaken.)

La Mère de Dieu et La Mère des Hommes; d'apres les Pères et la theologie, Par le P. J.-B. TERRIEN, S. J., *Première Partie*—La Mère de Dieu. Paris, R. Lethielleux, 1900, 396 and 430 pages. Price 8 francs.

Father Terrien, formerly Professor of Dogma at Laval, is doing a noble work in giving in excellent French the fruit of his theological studies. Already has he published "La Devotion au Sacré-Cœur," "La Grace et la Gloire," and now we have "Le Mère de Dieu." This latter work is a magnificent tribute to the maternity of Mary, founded on Scrip-

ture, the teachings of the Fathers and Saints of Holy Church, the liturgy and the theologians. These works form excellent reading for the theological student, and are so clearly written, and with such order, that they are attractive and interesting. They are devotional also and form excellent spiritual reading for the advanced student. When will we have such works in English? The second part, "La Mère des Hommes," has not yet appeared, but is promised in the near future.

Liudolf. A Historical Drama of the time of Otto the Great. By A. GUGGENBERGER, S. J. St. Louis, Herder, 1900, 92 pages.

This drama is written for colleges, young men's societies, etc., and has, under the title of "Ulrich," been twice given with remarkable success at Canisius College, Buffalo. There is a real need of just such plays as these for our colleges. The attempt of our students to act the parts in our classical drama of Shakespeare, Sheridan, etc., is often a failure, from the play not being adapted to them. Besides many of the auditors have already seen the same play in our large theatres, and the comparison is always unfavorable to our students. In historical Christian dramas, such as Liudolf, the play is adapted to our students, and, besides, it treats of subjects which are never represented in theatres, and thus afford an attraction which can be seen nowhere else. This and their religious character causes them to be received with an enthusiasm which is the best proof of their success. We are glad to know that Father Guggenberger has written several other historical dramas, which are soon to be published. Among these is "Theodore," which was put on the stage at Canisius College last spring with such success as to draw from the spectators—among whom were the Rt. Rev. Bishop and the Mayor of the city—the highest praise.

Le Plan Divin de l'Univers. Aspect Philosophique de son Histoire. Par le Père FRANCOIS-XAVIER SCHOUPPE, S. J. Bruxelles, Société Belge de Librairie, 1900, 200 pages.

Father Schouppe, well known from his works on theology, scripture and asceticism, has written this book at Kurseong in the Himalayas, where he is Professor in our theologate for all India. In a letter to his Provincial the author tells him that, desirous to consecrate his spare time to the composition of some useful work, it seemed to him that a book of religious instruction, suited to the needs of the present time, would do good. Learned men of our age are notably deficient in their knowledge of religion, so he hopes they will be induced to read a small work. For this purpose he has composed "Le Plan Divin de l'Univers," which is an exposé of all the exterior work of God from the creation to the consummation of the Kingdom of Heaven by Christ at the day of judgment. All the revealed doctrine is contained in it and

considered philosophically. At the present time even the best instructed Christians appear to be ignorant of the uniformity and harmony of the divine plan, and many of the objections urged against religion, and especially against Divine Providence, arise from this want of instruction. There was need of a book on these subjects; and Father Schouppe has met the need with his usual clearness and conciseness.

Psychology: Empirical and Rational. By MICHAEL MAHER, S. J., Professor of Mental Philosophy in Stonyhurst College. Fourth edition rewritten and enlarged. London, Longmans, Green & Co., 1900, 602 pages.

Father Maher has largely rewritten his Psychology for its fourth edition with a considerable increase of bulk to the volume and enlargement of the area of fine print. The additions have been largely to the physiological and historical portions of the treatise. Begun as a text-book of Scholastic Psychology, the work is expanding into a plea for the same with a corresponding growth in the information communicated to the general reader and of interest, too. But this very fact is drawing it away from the character best suited to its first purpose as a pupil's hand-book. We would prefer to see the physiology of the human brain and nervous system given as a separate topic and in a separate volume to precede or accompany the study of psychology. This would leave room for a more exhaustive development of the question and proof in matters metaphysical. The best plea for scholastic doctrine may well be its clear presentation and cogent proof, rather than its reconciliation with modern theory, of which are there not signs that thoughtful men are tiring? However, there can be no difference of opinion about the scholarly and thorough character of Father Maher's work, evidencing as it does broad reading in his subject, discerning judgment, a power of condensed expression and fair-minded appreciation in his presentation of modern thought upon his topic, backed always by a steady adherence to exact logic. It is a book of which the Society may be proud and upon which we beg leave to congratulate the author.

Institutiones Metaphysicæ Specialis. P. STANISLAUS DE BACKER, S. J. Tomus Primus—Cosmologia. Paris: Delhome et Briguet, 1899, 361 pages.

It is easy to praise Father Stanislaus de Backer's Cosmology, published last year from Louvain. It is written with a true teacher's instinct on a plan framed entirely for the benefit of the pupil. The sense of the thesis is repeated distinctly before its proper proof, and each proof developed in detail according to the exigencies of scholastic form. The difficulties are stated briefly and in good shape, and are answered clearly and in strict form. By reason of this method of handling each question, the book commends itself as a pupil's text-book, though, of course, the only satisfactory test of a text-

book is to attempt to teach with it. The ground of the treatise is well covered, the treatment of Pantheism and Creation being referred, perhaps wisely, to Natural Theology. We miss, however, the question of the purpose of the world (de fine mundi), which probably has been deferred along with Creation with which it is closely connected. We miss also the attributes of the world as a whole, which properly, we think, ought to be included in the volume on Cosmology.

Is it not misleading (may we ask?) to insert in the *status quæstionis*, as if there were no controversy in the matter whatever, a statement which is not self-evident, but fairly controverted, and which the thesis itself does not undertake to prove? For instance, (p. 180)—"nec tamen possibile est, *ne absolute quidem*, materiam sine forma existere: res enim quæ *omnem a sua ratione actum excludit*, idonea non est ut, qua talis, ad rerum ordinem traducatur."

Again, is it not too deferential to modern conjectural science to concede even by implication (p. 176) the real existence of molecule and atom in the chemist's sense? The most thoughtful of modern chemists hesitate to make the assertion as other than a conjecture.

It may be suggested also that the pupil's mind would benefit by the exercise sometimes of shaping into form of distinction, from a principle explained, the answer to a difficulty, rather than by a study of the distinction printed out in full with explanation.

The volume is closed with an analytical index which the student will find as useful as he will find the work itself truly valuable.

Le Socialisme Américain. Par le R. P. I. HOLAIND, S. J. Traduit de l'Anglais par EDMOND J. P. BURON. Bruxelles, Société Belge de Librairie, 1900, 159 pages.

This a translation into French of Father Holaind's "Ownership and Natural Right," which was published thirteen years ago. The translator, a Canadian lawyer, is a graduate of the University of Manitoba, and it was just before taking his degrees that Father Louis Drummond, S. J., put into his hands Father Holaind's book, asking him to translate a chapter. He was so much pleased with it that he finished the translation of the whole work, and it has just been published at Brussels. Father Holaind, in a characteristic letter to the translator, gives full permission for the translation, and hopes that his book in its new dress may be more successful than the original English edition, which, on account of the failure of the publishers, was not made as widely known as it should have been.

Deux Méthodes de Spiritualité; Etude Critique par le P. H. WATRIGANT, de la Compagnie de Jésus. Société de St. Augustin, Desclé, de Brouwer et Cie.; 30 rue St. Sulpice, Paris. In 8vo., pages 128. Prix 2 francs.[1]

After devoting fifteen pages to introductory explanations, Father Watrigant divides his pamphlet, consisting of 126 pages, into three parts: First, he describes a so-called new school of spirituality; secondly, he inquiries into the place assigned to charity in the old school of spirituality or the exercises of St. Ignatius; thirdly, he briefly answers certain difficulties. The new school of spirituality may be regarded as a revival of semi-quietism, since it insists on charity as the sole means of attaining perfection. This doctrine appears to be propagated chiefly by means of leaflets and pamphlets written for private circulation only, and it claims St. Francis de Sales and the Venerable Mother Mary de Sales Chappuis for its chief patrons. But it is especially on account of the utterances of M. l'abbé Fragnière and M. l'abbé Maucourant that Father Watrigant has considered it his duty to sound a note of warning. Not as if these two learned clergymen openly professed any quietist doctrines; but their words have been pressed by the adherents of the new school beyond their intended meaning. While Father Watrigant wholly repudiates the insinuation that St. Francis de Sales favors the new theory of spirituality, he does not express himself as clearly on the teaching of Venerable Mother Mary de Sales Chappuis. We are quite certain that most of his readers would have been grateful to him for a more definite declaration on the latter question. But this omission, probably owing to a feeling of delicacy on the part of the Rev. Author, is fully compensated by his full treatment on the function of charity in the exercises of St. Ignatius. He shows that charity is the end which the exercises are calculated to attain, and, at the same time, that charity is the means by which the exercises lead us to their intended end. It is quite interesting to note how the motive of charity enters into the very foundation of the exercises, how the love of gratitude engendered in the first week grows into a love of affection during the course of the second week, and develops into a perfect love of sympathy with Christ's passion and glory, respectively, during the last two weeks. In answering the exceptions raised by the M. l'abbé Fragnière, Father Watrigant has chosen a most felicitous method remarkable for its brevity and clearness. The pamphlet deserves the serious attentiou of all directors of souls; for one is apt to believe that in this age of the greatest material improvements the burden of our spiritual life, too, may be lightened by more advanced methods.

[1] Copies may be had by Ours direct from the author, who may be written to in English, rue des Stations, 71, Lille, France, for one franc and fifty centimes (about thirty cents).

Chips of Wisdom from the Rock of Peter. By FATHER JAMES M. HAYES, S. J. Holy Family Church, Chicago, 1900, 168 pages.

This booklet consists of a collection of brief Papal utterances bearing on modern social questions, with an introduction of appropriate selections from the writings of Cardinal Manning, Father W. Poland, S. J., and Father Higgins, S. J. It is printed in a cheap form for distribution and is supplied at a merely nominal rate by the publisher. No better documents, of course, could be used than the utterance of the Holy See to show what is the teaching of the Church on socialism. Father Hayes has made a valuable selection and one which will prove of interest to the ordinary reader.

Esthétique Fondamentale. Par. R. P. Ch. LACOUTURE, S. J. Paris, Retaux, 1900, 422 pages.

Father Lacouture divides his work into five parts, treating of the Beautiful (le Beau)—its definition, its division, its gradation, its impression and its appreciation. Professor Eugene Guillaume, member of the Institute, and Professor of Esthetics at the Collège de France, introduces the work by an "Epitre Liminaire," and his appreciation is a guarantee that the work is excellent. What will touch the Catholic reader is that Father Lacouture, in the "Gradation du Beau," shows that absolute beauty is in God, and that the beauty of Our Lord and His Blessed Mother surpasses all other created beauty. The work is philosophical, and at the same time appeals to the artist, and to those of Ours interested in the subject it will be found valuable, while the style of the author and his treatment of the subject make it interesting reading for almost any educated man.

Die Stellung der Jesuiten in den Deutschen Hexenprozessen. Von BERNHARD DUHR, S. J. Cologne, 1900. J. P. Bachem.

This little book: "The Attitude of the Jesuits in the Trials for Witchcraft in Germany," forms a number of the publications of the "Gœrres Gesellschaft for the Advance of Science in Catholic Germany." Father Duhr is the author of an excellent work on the "Ratio Studiorum" and of the "Jesuiten-Fabeln" (Jesuit Myths), a book of almost 1000 pages, which has not long ago appeared in a third edition. The present publication of the learned writer contains so much interesting material that we intend to give a more extensive sketch of it in the next number of the "WOODSTOCK LETTERS."

Vocal Compositions, with English and German words, by H. GRUENDER, S. J. Op. i., ii. and iii. J. Fischer & Bro., New York. 75 cts. Single pieces of Opus i., 10 to 15 cts.; of Opus ii., 25 cts.

Opus I. contains five compositions for Soprano and Alto: The Violet, Shepherd Song, Fisher Song, Evening on the

Lake, Fairyland, the Woodland Echo.—Opus II. for Mezzo-Soprano or Baritone: The Poor Shepherd, Fisher Song.—Opus III. for Soprano, Tenor and Baritone: On the Mountains. These compositions have received very favorable criticisms from several musical experts. The melodies are praised as very popular, naive and pleasant, the piano accompaniment as excellent without overtasking the player. The compositions are highly recommended, especially for school exhibitions in Colleges and Academies. They are far superior to most of the productions given on such occasions.

The Higher Education of Women. This is an address delivered by FATHER THOMAS J. CAMPBELL, S. J., at Manhattanville, on the occasion of the centenary of the foundation of the Society of the Sacred Heart. It is a well-written and strong exposition of true Catholic education, insisting on the formation of character as the one thing to be aimed at, and containing a well-deserved tribute to Madame Barat. It has been issued by the "Messenger" in a neat form and fills twenty pages.

Catholic Prayers and Hymns in Innuit. Mission of Holy Cross, Alaska, October, 1899. Our attention has just been drawn to this booklet of twenty-one pages. The Lord's Prayer, the Hail Mary, the Apostle's Creed, etc., are here given in Innuit and set to music. Such a work must be of great service to our Alaskan missionaries.

We are indebted to FATHER MATTHEW RUSSELL, S. J., editor of "The Irish Monthly," for copies of several tracts published by the Catholic Truth Society of Ireland. Among them are "The Amethyst," a temperance poem by Father Russell, and "Reasons for Holding the Catholic Faith," by Gerald Griffin and Fredrick Ozanam, edited by Father Russell. These tracts—and there is quite a list of them—sell for a penny a piece and are excellent for distribution.

ACKNOWLEDGMENTS. — 1. From Father Cooreman, S. J., Ceylon, "Missoes dos Jesuitas No Oriente."

2. From Father Fouqueray, Poitiers, France, "Le Père Suffren à la cour de Marie de Médicis et de Louis XIII."

3. Father John Moore, Mangalore, Vade Mecum for the members of St. Xavier's College Literary Society, Calcutta.

4. "Letters and Notices," "Lettres de Jersey," "Lettres de Fourvière," "Lettres de Vals," "Mittheilungen," "Berichten uit Nederlandische Oost-Indie."

5. Messenger S. Heart, of New York, of London, France, Spain, "Irish Monthly," "Georgetown Journal," "Holy Cross Purple, "The Xavier," "The Fleur de Lis," "Stonyhurst Magazine," "Mangalore Magazine," "Angelus of Belize," "Clongonian," "Zambesi Mission Record." Province Catalogues of Belgium, Missouri, Lyons, Holland.

QUERY.

LVIII. *Welt-Bott* (see note on p. 488 of this number. Are there any volumes of this work in our American houses? What and how many volumes? In our houses outside of this country? Any complete sets? Are any for sale in Antiquarian book stores? At what prices?

OBITUARY.

Father Peter Schnitzler.

The new and promising St. John's College, Toledo, Ohio, sustained a severe loss in the person of its first Vice-Rector, Father Peter Schnitzler, who died on the 19th of March. Father Schnitzler was born on June 29, 1837, in Behringsdorf, Sigmaringen, Germany, near the castle of Hohenzollern, the famous old family seat of the Imperial House of Germany. He made his college course at the Gymnasium of Sigmaringen, and entered the Society at Gorheim, September 28, 1856. After his novitiate he pursued his studies at Muenster, Aix-la-Chapelle, and Maria Laach. Here he was ordained priest on September 13, 1867, by Archbishop Melchers of Cologne, who a few years later was persecuted for his fidelity to the Church, and died a Cardinal in Rome. During his studies Father Schnitzler had manifested a rare oratorical talent, so that immediately after his ordination he was applied to missionary work in Germany. A strong constitution, a powerful voice and a tall commanding figure gave him additional advantages for this work.

In 1870 Father Schnitzler was sent to the United States, where he began a most successful missionary career in the German Congregations all over the country, his residence being first at Buffalo, then at Toledo. In 1874 he opened a new parish at Mankato, in the Archdiocese of St. Paul, where he built a magnificent school, a lasting monument to his zeal for promoting education. How much he impressed all during his twelve years' labor in this place may be inferred from the fact that the present Archbishop of St. Paul on several occasions expressed the high esteem in which he held Father Schnitzler. In 1886 the Father was again assigned to missionary work, having his residence in St. Ignatius' College, Cleveland. Owing to overwork his robust health began to fail, and a medical examination in 1893 revealed diabetes in a far advanced stage. He was thus sent

to Toledo as pastor of St. Mary's Church, and when in 1898 St. John's College was opened in that city, Father Schnitzler was appointed first Vice-Rector. Ill for several years he relaxed none of his labors until March of this year. On March 7th his illness became dangerous, a blood vessel in the brain had been ruptured. On the Feast of St. Joseph, during the ringing of the evening Angelus, he passed peacefully to his reward.

Bishop Horstmann, of Cleveland, who had visited Father Schnitzler during his last illness, came to Toledo to honor the deceased as he never had honored a priest in his diocese. He insisted on singing the Pontifical Requiem Mass, Monsignor Boff being assistant priest. During his brief, but most hearty address, the Bishop could not keep back his tears. Father Schnitzler was considered the Bishop's most intimate friend. In touching words he expressed his personal loss: "I have lost a sincere friend, one of my best friends. I never felt more at home than in his company. And the priests of the Diocese have lost a faithful, hospitable, generous friend. He was a man, and that is saying everything. A true man, a loyal man, a sincere man, affable, generous, cordial—a man whose soul was as big as his whole body." In fact, Father Schnitzler possessed in an unusual degree the confidence not only of his parishioners, but of the priests of the city and the Diocese, who put an absolute trust in his sound judgment, discretion and great experience, and frequently sought his advice.

Father Schnitzler's characteristics were an outspoken sincerity which won his brethren in the religious life, especially his subjects, and an untiring activity. Rest was a word practically unknown to him. He never spared himself, but was always ready to spare his companions. He usually preached three sermons every Sunday, sometimes even four, and if he could not do that he seemed to think that it was no Sunday at all. In catechizing and hearing confessions he showed the same indefatigable zeal. For idle visits he had no time, his calls were for saving souls, or for necessary business. His one recreation was among his 750 little ones of the school, who were tenderly attached to him. In his address Bishop Horstman said he had told Father Schnitzler, a year before his decease, that he was hastening his death by overwork, but that the tireless laborer insisted on going on with his usual work. So he did, and died a victim of noble zeal and self-sacrifice, thus accomplishing his oft-expressed wish "To die in harness."—R. I. P,

Father Paul Raffo.

Another of the pioneers of the California Mission has gone to his reward—Father Paul Raffo. He had already completed his seventy-ninth year; but though he had been failing since Christmas last, owing, as it was discovered later, to an internal cancer or tumor of which he had said nothing, still, up to within a few months of his decease, he retained a vitality and vigor, on the whole, quite remarkable, and an unaltered cheerfulness of disposition. During three weeks of his illness he lay on his couch speechless waiting the moment of dissolution without a sign of either murmur or complaint. A glance towards Heaven or a clasping of his hands would ever and anon reveal the holy manner in which he was then occupying himself. He passed away at 6.15 in the morning of July 27, just before the community Mass.

Father Raffo was born in Genoa, July 19, 1821, and he entered the Novitiate of Chieri, October 27, 1839, enjoying the spiritual direction of Father Joseph Rizzi and Father Joseph Lolli. The former of these two Masters of Novices had joined the Society, October 21, 1814, less than three months after the Restoration, and had already attained quite a reputation as a powerful preacher.

The novice gazed daily upon models which he was to copy faithfully throughout the rest of his life, for he truly profited by his advantages. Immediately after his first vows he was sent to begin his course of philosophy at Turin under the then well-known Father Dmowski. But before this he had already distinguished himself as a poet; in fact, two of the productions of his juniorate, one a "Lamentation of the Daughter of Jepthe," the other an "Ode in Honor of the Blessed Mother," both in Italian, have since been published in the collection of Father Bado, his Professor's, verses, entitled "Il Canzoniere Mariano."

After philosophy he spent three years at the Collegio Convitto dei Nobili al Carmine, teaching first Suprema Grammatica, then Humanitates, then Rhetorica. It is interesting to note that he had for companions during a part at least of this time Fathers Nicholas Congiato, Joseph Caredda, Anthony Maraschi and Charles Messea, then scholastics, destined all of them to be finally reunited after a long separation and to do good work in the vineyard of the Lord, far away from home. Italy might even then have observed looming up above her horizon the gathering storm of revolution, which burst in 1848, and devastated her length and breadth. Our young professor was stationed at Novara that year, directing the class of Rhetoric. He had to flee with the rest, and he betook himself straightway to France, where at Laval he began his theology. Ordained priest in 1851, he completed his course in 1852. He was then sent to St. Beuno's College, St. Asaph, Wales, to lecture on Holy Scripture and Hebrew

—a position he filled for the ensuing years. Then he made his third probation at Notre Dame de Liesse in France.

One year more at St. Asaph as professor and two in London as operarius brought to an end his stay in the Old World, and we find him in 1859-60 at Santa Clara, California, discharging the duties of Master of Novices, Spiritual Father, confessor and preacher. From that on he was engaged, now at Santa Clara, now at San José, now at San Francisco, till within a few weeks of his death, winning for himself the regard of all. Archbishop Riordan and others of the clergy selected him for spiritual guide, and His Grace on receipt of the news of the death claimed the privilege of celebrating the Requiem Mass in consideration, as he expressed it, of the many years the good Father had toiled for the welfare of the Diocese. The absolution was given solemnly with deacon and subdeacon. The interment took place at Santa Clara.—R. I. P.

Father Philip Roos.

After two years of suffering, which at the end became intensely painful, Father Roos died at Creighton University on August 22, 1900. Skilful medical treatment had done much to arrest the progress of the disease from which he suffered, and had enabled him to continue in the exercise of the Sacred ministry until a short time before his death.

Father Philip Roos was born at Zanbach, a village of Prussia, on November 22, 1835. He studied the classics in the gymnasium of the old German city of Treves. He came to the United States and went to reside with his sister, who was living in Cleveland, Ohio. He was then eighteen years of age.

He worked at Cleveland and at Canal Dover at the trade of house painter, waiting meanwhile for opportunities to continue his studies in preparation for the priesthood. On the 26th of February, 1858, he entered the Novitiate at Florissant, Mo.

In those early days the then Vice-Province of Missouri had but few members to do all the work that was before it, and Superiors found it impossible to follow out the course of studies intended for members of the Society. But in the limited time for preparation which Father Roos had, he fitted himself for labors which bore copious fruit.

He had little more than a year of novitiate, a year's study as a junior, a year of philosophy and two of theology, with a mere apology for a tertianship. The remainder of the forty-two years of his life in the Society was spent in a variety of occupations, to which he zealously devoted himself. He taught classes of Grammar for ten years; during five years he took charge of parochial schools in Milwaukee and St.

Louis; five other years he was minister or treasurer in our College at Cincinnati. He was also employed in parochial work, and for a time had charge of the mission at Parsons, Kansas. Father Roos was especially noted for his assiduity in the ministry of the confessional.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From September 1900 to January 1901.

	Age	Time	Place
Br. Henry Dugan	59	Oct. 9	Georgetown Hospital
Br. John B. Bondielli	63	Nov. 3	Los Gatos, Cal.
Fr. Aloysius Varsi	70	Nov. 26	San Francisco, Cal.
Mr. Joseph Müller	26	Nov. 28	Prairie du Chien, Wis.
Fr. Michael A. Owens	42	Dec. 11	Cincinnati, Ohio
Fr. Dominic Du Ranquet	88	Dec. 19	Wikwemikong, Canada
Mr. Oliver J. Hackett	25	Dec. 20	Woodstock, Md.
Fr. Henry M. Calmer	53	Dec. 24	St. Louis, Mo.
Fr. Joseph G. Kernion	80	Dec. 30	St. Louis, Mo.

Requiescant in Pace.

VARIA.

Belgium.—*The Collegium Maximum of Louvain* began the scholastic year 1900–01 with a community of 30 Fathers, 53 theologians and 80 philosophers, in all about 185. In theology the professors remain mostly as last year. In long course, morning dogma, Father G. La Housse; evening dogma, Father Boller; scholastic-moral and canon law, Father A. Vermeersch; in short course, morning dogma, Father C. Huyghe; evening dogma, Father Houze; moral, Father de Villers; holy Scripture, Father Huyghe; ecclesiastical history, Father A. Poncelet; in philosophy, logic, Father Ballings; metaphysics, etc., Father Stan. De Backer; ethics, Father Vandrèche; physics, Father Thirion; mathematics, mineralogy, etc., Father Goossens. Father De San, after a long and illustrious career in teaching, has resigned his chair of theology, to devote himself to the composition of his theological treatises. Father De San's De Scriptura et Traditione is in course of publication. Father G. La Housse's Tractatus, etc., De Virtutibus theologicis has been published by Beyaert at Bruges. The late Father Génicot's Theologia Moralis third edition has been published, and an appendix "Addenda et Mutata" to his first and second edition also printed. The fifth and last volume of Father Charles Verbeke's "Oeuvres Posthumes" has just appeared. This work, consisting in sermons on various subjects, and designed to circulate among Ours only, is a *fruitful mine* for those engaged in the work of preaching. Ordinations took place at Louvain on the 5th, 12th and 19th of August. The Holy Orders were conferred on sixteen of our scholastics by his Grace, Monsignor Goethals, S. J., Archbishop of Calcutta. The Belgian Province added this year seven more jubilarians to its already long list.

Tronchiennes.—On September 20 Father Joseph De Vos was installed at Tronchiennes as Rector and Instructor of the third year. It numbers this year about thirty-six from different provinces.

Bourdaloue preaching with his eyes closed. This venerable old myth is hard to kill. Let us hope that Father Chérot has at last demolished it for good and all. He publishes a little quarto of forty pages, containing three portraits of the prince of preachers: First, a drawing made from the face of the *dead* Bourdaloue by Jean Jouvenet, a famous French painter; second, a painted portrait after the drawing by the same master; third, an engraving of the painting by Charles Simonneau. The painting was thought to have been lost, but has been discovered in the old "Pinakothek" of Munich. Father Chérot conclusively shows that from the misinterpretation of these portraits arose the legend that Bourdaloue was wont to preach with closed eyes.

Buffalo Mission.—*St. Ignatius' College, Cleveland.*—We opened schools September 4, and although the old students returned almost to a man, as the phrase goes, we have this year a smaller number on our list than last, because we did not get as many applications for the lowest classes of the Preparatory Department as we expected. A class of philosophy has been started this year for the first time. The intention of Superiors is, for the present at least, to finish the philosophical course in one year, as our Fathers of the Missouri Province do; out here in the West we may be glad if Catholic young men devote seven years to higher studies besides the time devoted to strictly professional studies, all the more so as the Catholics of Cleveland do not yet appreciate as they ought the advantages of a higher education. Some time ago a little incident happened, which one would think hardly possible in these days of enlightened progress.—Some one of our community found a little package in the hall before the porter's room, which attracted his curiosity. He found on it the following address: "To the Jesuits." On opening it he discovered an old book: "Life of Blessed Benedict Joseph Labre, C. SS. R.," written in German; an old German, a Protestant most probably, had added his comments to the title page, and expressed his views about the Jesuits on the cover and the first pages. The whole is written in German and reads as follows: "I am the way and the truth and the life. No man cometh to the Father, but by me. Everything else is idolatry and very abominable. Mark this well, you Jesuits! The end does not sanctify the means! But you are children of darkness. You would be the best inquisitors!! Blessed Benedict may have been a good man, but he cannot intercede with God; our only intercessor is Jesus Christ, the Holy One of Israel. Everything else is paganism! You Jesuits have done much harm, but the hour of retaliation will come also for you. You better read Father Chiniquy's life. Why was Jesus always at war with the Scribes? Because they were the same, perverse men as you Jesuits. If it were in your power you would, even to-day, build pyres and burn all reformed Christians. You hear confessions, and for penance you tell the duped people to say so many prayers. Is prayer a punishment? Is it not rather elevating to pray to the Redeemer and to approach him? Oh, you blind men, who want to be leaders of the blind, you will find your reward! Your doctrine, for the greatest part, is but human invention and very different from Christ's teaching. You bury children that died without baptism in unconsecrated ground, but you will never enter into that glory which they enjoy, you intolerant men, you bloodthirsty people." To the title he had added: "Beatified by sinful men?" The words "C. SS. R." he explained: "Jesuit." I keep the book for curiosity's sake. Two blocks from our College you find a church of German Orthodox Lutherans, who are said to be very bitter and bigoted; hence the whole thing may be explained easily.—*Fr. F, J. Haggeney.*

The Novitiate at Brooklyn, Ohio.—A Latin drama in five acts was given by the juniors on Dec. 27, before Bishop Hortsmann and some of the Franciscan

Fathers and members of the secular clergy. The drama was founded on the life of Stanislaus and was historical, nothing of importance being inserted contrary to the actual facts recorded in the life of the Saint. It portrayed the internal and external difficulties which St. Stanislaus, with the help of the Blessed Virgin, overcame in following his vocation to the Society of Jesus; his own irresolution, the refusal of admission, the inefficiency of the means at his disposal, and the opposition of his relatives. The adaptation was original and the work of the juniors. The enthusiasm with which it was received would seem to indicate that the lives of our Saints and Blessed afford the most excellent material for our domestic dramas, and have the charm, too, of novelty, for they are not to be seen elsewhere than in our houses.

California.—*Santa Clara College.*—An observatory building for our telescope has long been looked forward to, and it is now fairly here. With regard both to telescope and house, the following particulars have been kindly supplied by Father Jerome Ricard, S. J., in charge of this department: *The telescope* was bought for $1000 from Napa College, in this State, in June, 1897. Mr. Peter J. Donohue contributed $500; the College paid the balance. Along with the telescope came the dome, its live ring and the track for the top of the building. The dome has since been discarded; the track and live ring utilized. The mounting is by Fauth & Co., of Washington, D. C.; the lens by the elder Clarke, who is reported to have been specially proud of it, as one of his finest productions. It has a clear aperture of eight inches. The tube with dew-cap and eye-piece on is ten feet long. The telescope is mounted on a strong iron column five feet high. On the column sits the driving clock, driven by weights that run invisibly inside the column. The clockwork can also be driven by electricity, being provided with an electric motor for this purpose. The clock runs between four and five hours with one winding. Right on the clock goes the block for the polar axis, which has an adjustment for latitude. The right ascension and declination circles are finely graduated on silver and by their verniers read to a second. The tube is also furnished with slow-motion rods. The telescope, though it had been in use for some time before coming to us, had not deteriorated in the least, the machinery was intact.

The Observatory is of a temporary character. It is a rectangular building, 14 feet long, 8 feet wide and 12 feet high. The telescope is uncovered by running the whole building north on a track made of the Napa Observatory dome track. The base for the telescope is a solid battering block of concrete, 5 feet square at bottom and 42 inches square at top, resting on hard pan, only 3 feet below the surface, and surmounted by a heavy cap-stone 2 feet square. The centre of motion of the Equatorial is at a height of nearly 10 feet above the ground.

Los Gatos.—The Novitiate has ten new novices three of whom belong to the mission of New Mexico. Father Richards, formerly Rector of Georgetown

College, is the spiritual Father. His many friends in the East will be glad to learn that his health is improving steadily.

San Francisco.—Father Varsi, who taught Ours physics many years ago, when the Scholasticate of the Maryland Province was in Boston, died here on November 27 in the seventy-first year of his life.

Canada.—There have been some changes among Superiors: Father Bournival has been appointed Rector of the Scholasticate; Father Renaud, Superior at Sault Ste Marie; Father Hyacinth Hudon, Rector of St. Boniface College; Father Champagne, Rector of the Residence at Quebec; Father Hamon has returned to the missionary band.

At the Novitiate, Sault-au-Récollect—141 have made retreats during the past scholastic year, of whom 97 made an election—30 chose the religious life, 12 to study for the secular clergy.

St. Boniface College, Manitoba.—The remarkable success in the University Examinations, which this College has had, has induced the University authorities to devise a scheme which will prevent them from securing the first place. We quote from the "Northwest Review" for August 22, 1900:—

During the vacation an important change has occurred in the statute that concerns the University scholarships. Hitherto, as is well known, the winners of scholarships have been listed in the order of merit, with the mention of the college or school to which they belonged. Now this is changed according to the new regulations. That is to say, that there shall be no first on the list, no medal list. All the scholarships of the same sort are to be made equal, and all the winners to be arranged alphabetically, with no mention of the institutions to which they belong. The motives alleged for this momentous change are (1) the too keen competition between the various colleges and collegiate institutes, (2) the friction that has undoubtedly resulted therefrom, and (3) the example of Oxford and other universities where men are listed alphabetically in each class.

We have recited the alleged motives for this momentous change. The real motive is so plain that he that runs may read. The Governor General's Bronze Medal for the previous year has been awarded twenty-two times from 1879 to 1900. Seven out of those twenty-two times it has been won by a student from St. Boniface College. Considering that, during all these years the candidates from St. Boniface College were in an extremely small minority—about one in twenty-two, or 4½ per cent. on an average—this proportion of seven out of twenty-two, almost a third, struck every one, especially our friends the enemy, as very extraordinary. Had St. Boniface College won that medal, the most highly valued of all the University's distinctions, once in twenty-two years, the Catholic College would have been doing well, would have had its fair share of success. But seven times in twenty-two years, this could not be tolerated. True, St. John's College has secured the medal no less than nine times; but, then, five of those occasions occurred when the

University was in its infancy, and when St. John's College (Anglican), was far better prepared than the other colleges. True again, Wesley College (Methodist) has captured this coveted medal three times in the eleven years since it began to compete for it; but, then, Manitoba College (Presbyterian), the largest of all the colleges, which sometimes boasts of as many students as all the other colleges put together, has won the previous medal only three times, three times against poor little St. Boniface's seven. It was outrageous. The first move was to lower the proportionate value of the marks for Latin and Greek. The classics being St. Boniface's strong point, the Mathematics and Natural Science must be raised so as to outweigh all classical lore. But no sooner was this done than St. Boniface secured the medal two years in succession. Then a great blow was struck. Greek, which had hitherto been obligatory on all, was made optional after a long fight in which St. John's College sided with St. Boniface against this innovation. The result of this move, coupled with the consequent preponderance of mathematics and chemistry over Latin alone, prevented St. Boniface from winning the medal for seven years, although its students often headed the lists in special subjects. But last year and this, the studies having been adjusted to the new requirements, our students forged ahead and again won the medal two years running. Nothing more, we think, need be said. The above short historical sketch furnishes the real motive for the suppression of all college and personal distinctions. Assuredly, the most radical way of preventing St. Boniface College from occupying so large a place in the public eye is to suppress the names of all colleges. Fortunately for them, however, the name of St. Boniface students, being generally French, will inevitably continue to proclaim the success of their college.

Ceylon.—I am going to give you a few details about our little mission in Ceylon. Although our progress is very slow, it is nevertheless steady, and considering the great difficulties against which we have to struggle, I think I may add that the progress is satisfactory and that we have to thank God for blessing our efforts. Perhaps the easiest way of giving you an idea of the results obtained so far will be to compare the Ecclesiastical Returns of the Diocese of Galle for 1896-97 with those of 1899-1900. Some of these figures

Baptisms			Extreme Unctions	30	53
			Marriages solemnized	39	44
	1896	1899	" validated	15	41
	1897	1900	Number of Catholics	5466	6857
Adults, Prot.	7	20	Churches	14	14
" Heathen	43	160	Chapels	19	24
Child'n, Cath. parents	237	326			
" non-Cath. "	84	112	Schools for boys	3	7
			" " girls	8	11
Total	371	618	" mixed	3	18
			Total	14	36
	1896	1899			
	1897	1900			
Funerals	86	109	Children—boys	335	1430
Confessions	6381	15374	" girls	376	830
Communions	7196	18738			
Confirmations	249	208	Total	711	2278

may require a few remarks. For instance, the number of communions during the past year has been very large, owing to several circumstances which will not occur this year. Several feasts occurred in such a way that many people received Holy Communion two days in succession. Last year, the Commemoration of the Dead was closely followed by the First Friday of the month, whilst this year they both fall on the same day, which means a diminution of nearly 150 Communions in Galle alone.

We call mixed schools, according to the Educational Code of Ceylon such schools where boys and girls are presented for examination. As a matter of fact, in most of our mixed schools boys and girls are taught separately by different teachers. The consequence is that practically one mixed school is very often the equivalent of two schools. This remark is necessary to appreciate properly the progress we have made with regard to the opening of schools. It is impossible to realize what trouble we had to open many of these schools, and constant watchfulness is required to keep them going in a satisfactory manner. In several cases the opening of one of our schools was the clue for the Theosophical Society to open one of theirs in close proximity to ours. The latest instance occurred at Talpe, a village about five miles from Galle. We had a school there for about eighteen months, attended by more than sixty children. All on a sudden last September a rival Buddhist school was opened in front of ours, so that the pupils cannot reach the school premises without passing close to the Buddhist school. At once the number of our pupils dropped to fifteen, but now we stand again, I think, at twenty-five.

Our good nuns at Galle are doing splendid work. Although there are at least three rival Protestant schools, they have 140 children on the rolls. Two years ago I organized with them an Industrial school, where the girls are taught the manufacture of the celebrated Galle Lace. I am now anxious to find outlets for the products of that school. The Protestant Industrial school at Dodanduwa seven miles north of Galle finds a ready market in Bombay, Calcutta and in Australia. I am going to try England. The first parcel of lace was sent two weeks ago to the wife of a friend of mine, and I am anxiously waiting for the results.

A few days ago, a gentleman sent me a copy of No. 34 (July 1900) of the Journal of the Royal Asiatic Society (Straits Settlements Branch), where one Mr. Meriwether published the epitaphs of the tombstones on St. Paul's Hill (Malacca.) He wanted to have my opinion on the translation of some Dutch texts. Whilst perusing that article, I was pleased to find the text on tombstone No. 5, relating to a distinguished member of the Society. It refers of course to Bishop Petrus Martinez, whose name can be found in vol. xxvi. (1897) of the WOODSTOCK LETTERS, p. 393 and also in a list of the Jesuits who were sent from Portugal to India. This interesting catalogue was published by the Geographical Society of Lisbon in the following book : "Missões dos Jesuitas no oriente nos seculos xvi e xvii. Trabalho destinado á x sessão do congresso internacional dos orientalistas, por Jeronymo P. A. da Ca-

mare Manoel S. S. G. L. Lisboa. Imprensa Nacional, 1894. The reference to Father Martinez will be found on p. 146. He is mentioned first of the twelve Jesuits who sailed in 1585.

The inscription on the tombstone is: Hic Jacet Dominus Petrus Societatis Jesu Secundus Episcopus Japonensis obiit ad Fretum Singapurae Mense Februario Anno 1698.—*J. Cooreman, S. J.*

China.—Reported Massacre of five Fathers and one Brother false. This report, published in our last number from a letter of the Father Procurator of the Champagne Province to the "Missions Catholiques," came from the disappearance of the Fathers. They were expelled from the village of Tai-ning-fu, and as nothing more was heard from them, they were thought to have perished. We are glad to announce that they made their escape. Robbed of everything a few miles south of the village, they made their way across the fields, and for a whole month wandered from one hiding place to another, living on whatever was given to them. On August 3d they were able to join the Superior of the Mission, Father Maquet, at Tchao-Kia-Tchoang. They had lost everything and each one had nothing to wear but his shirt and drawers. They were, however, still full of courage, and were delighted to have suffered for the Faith.

The Martyrdom of Fathers Mangin and Denn is confirmed, so that with Fathers Isoré and Andlauer four only of our Fathers have been put to death. Father Mangin was killed on the altar step by a blow from a sabre, which entirely cut through the features of his face. Father Denn was found kneeling at his *prie-dieu*, and there slain. At the same place over 2,000 Christians—men, women, and children—were either shot, sabred, or burned alive. Extracts from two of Father Mangin's letters are given in the "Tablet" of October 27, 1900. His first letter is very touching. It runs as follows:

Tchou-kio-ho, June 28th.

A pagan courier has succeeded in reaching Ou-i, and while there saw the bodies of Fathers Andlauer and Isoré, both in the chapel where they had been massacred. Dirt and dust had so begrimed their bodies that it was impossible to see their wounds. At Tong-men the exposed head of one of our martyrs fell to the gronnd absolutely unrecognizable.

All our stations in the Ou-i district have been destroyed, and many in that of Fou-t'chang. At Ou-kiao and here the sub-Prefects are very energetic, but utterly incapable of stemming the torrent. We may well say *Sume et Suscipe* . . . I thank from my heart the Society which has done so much for me. I ask pardon of all for my unworthiness, and beg the great grace of being allowed to die a member of the Society of Jesus. *Amorem cum gratia.* Thanks for the prayers that our Fathers and Brothers of Shanghai and of France are offering up for us. May God's Holy Will be done.

We learn from a letter of Father Becker, dated July 21st, that the soldiers

who killed Fathers Mangin and Denn carried away their heads to King-tcheou, and then massacred 3,000 Christians, not one escaping.

Father Bosch writes from Tien-tsin September 10, as follows: I have visited the American Hospital and the two English hospitals—one for Englishmen, the other for the Indians. One-half of the American soldiers are Catholics, and a good number of them are fervent. The Indian soldiers from Madras and Bombay were instructed by our Fathers, and they also are edifying. Father Du Crey, who attends the French at the Church Medical School, tells me that they all received the sacraments.

Father Hornsby writes from Macao on October 20: "You haven't heard from me for a long time, but do not imagine that I have been made away with by the *Boxers.* I am far enough out of the reach of those interesting individuals; in fact, during their worst atrocities, I was not in China at all. I spent the vacation in Manila, where I had the unenviable lot of being regarded as a runaway. However, to save my reputation, I am back again in China, though under foreign guns." He is at present teaching dogma in the seminary at Macao.

Consecration of Father Paris, S. J.—This Father, who was appointed some months ago to succeed Mgr. Simeon as Vicar Apostolic of Nan-King, was consecrated Bishop on November 11 at the Cathedral of Shanghai by Mgr. Favier, Vicar-Apostolic of Pekin. Father Paris at first refused to accept the bulls and wrote to Rome, alleging his vow which bound him to refuse dignities. He was then ordered, under holy obedience, and had to submit.

The latest news from Ours in North China is dated October 28. About October 20 the French troops relieved Hien-lien, the headquarters of our Mission of Tcheu-li, belonging to the Province of Champagne, and the residence of the Vicar Apostolic, Mgr. Bulté, S. J. This good Bishop, worn out by the privations of the siege, has gone to his reward. He was seventy years of age, and for twenty years has governed the vicariate, which has prospered and increased in the number of native Christians.

"It is impossible yet to give a full or an accurate account of the state of our Missions which were attacked by the Boxers. Many have been utterly destroyed, and there has been an enormous sacrifice of the native Christians in the Northern Mission of Tcheu-li. The Central and Southern Missions, belonging to the Provinces of France and Portugal, have not suffered, though at Zi-ka-wei there was for a time reason to apprehend an attack from the Boxers, as they threatened to seize the orphan asylums and destroy our college and observatory. Though there are many men-of-war at Shanghai, they are of little avail, as Zi-ka-wei is five miles distant. The Father Rector, Father Boucher, writes to us that once peace is firmly established China will be opened to the missionary as never before. The Protestant missionaries, who took flight at the first sign of danger, will return. We must have men—*Rogate ergo Dominum.*

***England**—Clarke's Hall, Oxford.*—The Vice-Chancellor, Dr. Fowler, has behaved to us most kindly in the matter of the vacancy caused by Father Clarke's death. The Statutes authorize him to nominate as temporary Master of such Hall any "duly qualified Graduate." There was an uncertainty as to the meaning of "duly qualified Graduate:" but it was settled by legal opinion that the phrase meant a member of Convocation who had kept sufficient residence within the last two years to be also a member of Congregation. We had no Oxford M. A. to satisfy those conditions. In defect of such a person being found our Hall would have perished. But the same legal opinion also ruled that it was within the competence of the Vice-Chancellor to override the letter of the Statute, and appoint a member of Convocation who had not kept the prescribed residence. We were then in the hands of the Vice-Chancellor, who might have snuffed us out by simply refusing to go beyond the letter of the Statute. But Dr. Fowler readily resolved to exert and even strain his powers on our behalf. Accordingly, when on Sunday, 24 September, Father Provincial presented to him Father John O'Fallon Pope, M. A. of Christ Church, the Vice-Chancellor wrote out with his own hand and handed to Father O'Fallon Pope his license to hold the Hall as "temporary Master," thereby conferring on him exactly the same powers that Father Clarke had. When the "temporary Master" has kept his due period of residence, he will then sue out his license as permanent "licensed Master." We hope that all of Ours who read this account will pray for the good estate of Dr. Thomas Fowler, the worthy President of C.C.C., and present Vice-Chancellor, that this act of kindness to the Society may be returned to him in the shape of those *beneficia potiora* that the Church prays for.

The Hall is at present composed of the following members: Father John O'Fallon Pope, Master, and eleven undergraduates.

It may be added that, for certain reasons, it seemed advisable both to Father Provincial and the Vice-Chancellor, to drop, even in ordinary parlance and on the addresses of letters, the appellation of *Campion Hall*, and in future to speak of and to write to *Clarke's Hall, Oxford.* We are not without hope that the same may become perpetual, which would both make far better continuity, and would form a well-deserved memorial of our first Master.—*Letters and Notices.*

St. Beuno's.—On November 3 it was proposed and unanimously adopted to restore the Essay Society of the college. The object may be briefly stated, thus: (*a*) To encourage the writing of essays of good literary form and logical sequence. (*b*) To encourage the individual to present the best, and, as far as possible, the latest expression of sound opinion on subjects of interest. (*c*) To enable the Society, as a body, to become acquainted with such opinion. (*d*) To provide articles, if possible, for publication.

An essay will be read publicly at least once a fortnight on Saturday at 7 P. M.

Public discussion of the subject-matter and treatment of the said essay will follow.

The theologians are to be congratulated on the efforts to revive an institution from which so much good can be drawn. The Society was started on November 2, 1876, and continued in a prosperous condition till March, 1894, when it seems to have been seized by a lethargic fit, from which it did not recover for six years. Father Lucas, professor of Scripture, has kindly consented to preside over its meetings.

On November 17 F. Davis read an interesting article on "Mr. Mallock's Arguments on the Intellectual Position of Anglicans." It was a clearly worked out analysis of a very remarkable book, viz., Mr. Mallock's "Doctrine and Doctrinal Disruption." We wish the Essay Society a long and prosperous existence!

Stonyhurst opened with 250 boys and twenty-five philosophers. Of the philosophers eight are foreigners, six or seven are preparing for Oxford, and one for Cambridge.

St. Mary's Hall.—The community of St. Mary's Hall is relatively small this year, 51 only being engaged in the study of Philosophy, as against 64 at the beginning of the last scholastic year. Of the present community three belong to the Irish Province, four to that of Maryland, six to the Belgian, and three to the Dutch Province. Ten scholastics are at present attending the lectures in classics given by Mr. D. Slater of Magdalen, in preparation for further classical studies at Clarke's Hall. Of these four belong to the Maryland Province. One scholastic only is engaged in the study of Mathematics with a view to going up to Oxford. The sad death of Father Clarke has been the occasion of our losing Father O'Fallon Pope as Spiritual Father. He has already gone to act as Superior to the community at Clarke's Hall. It may interest the readers of *Letters and Notices* to know that a Philosophic and Literary Society, which seems destined to live, was established in the spring of this year at St. Mary's Hall. It is managed much on the lines of the old "Academy," which had such a flourishing existence for twenty years, from 1862 to 1882. The society has been fortunate enough to secure Father Maher as president whenever his other occupations do not prevent his attendance.

Manresa.—At the Higher Certificate Examination held in July, five Juniors obtained Certificates. Of the five all satisfied in Latin, Greek, English and Mathematics, and three satisfied in French. One obtained a distinction in English. Twenty of our candidates passed the South Kensington Mathematical Examinations in stages ii.—v. The number of Juniors for this year is above the average, thirty-four in all, inclusive of three from the Belgian Province. The Scholastic Novices number thirty-three, of whom three do not belong to this Province; the Novice Temporal-Coadjutors are thirteen in number.

France.—*Consecration of the Assistancy of France to the Sacred Heart.* On the sixth of last May—Feast of the Patronage of St. Joseph—the four Provincials of France, along with Father Fine, recently appointed Assistant, met at Paray-le-Monial. Desirous to give testimony to the protection accorded up to the present time by the Sacred Heart to the Assistancy of France during the crisis it has been passing through for several months, and at the same time to assure the continuation of this protection for the future, it was judged opportune to renew in common the Consecration made twenty-five years ago by their predecessors, on the 25th of June, 1875.

On the eve Very Rev. Father General having been notified of the meeting at Paray, had sent the following dispatch to Father Fine: "*Paterne benedico Assistentem et Provinciales. Ipsos Spiritus Sanctus illuminet, inflammet Cor Jesu.*" This message being communicated to the four Provincials on the morning of May 6, they at once sent a dispatch of thanks to His Paternity.

At half-past ten all the Teachers and Brothers present at Paray met at the Chapel of the Visitation, where *januis clausis*, the Father Assistant, kneeling with the four Provincials before the Altar of the Apparition, pronounced the following act of consecration:

"O Jesus, in grateful acknowledgment for the blessings which thou hast not ceased to pour out upon us from the day the Provincials of France consecrated their provinces to the Sacred Heart; and to obtain that in these dangerous times the Society in France be protected against the baneful laws with which it is threatened, and that it may preserve its colleges, its residences, and its churches: the Assistancy of France, assembled at Paray in the person of its representatives, renews to the Sacred Heart the consecration of its houses, its works, its missions, and of each of its members, with confidence that thou will not suffer our enemies, who are also thy enemies, to conquer.

"O Jesus, during the days of thy life on earth, touched with compassion for the sufferings of the people and their great needs, thou didst beseech thy Apostles to ask of the Master of the harvest for laborers; we supplicate thy Sacred Heart to send to our provinces numerous and fervent laborers for the work which is demanded of us on all sides.

"We ask thee also for all the children of the Society those solid and perfect virtues which ever make them dear to thee. Give them especially a great devotion to thy Divine Heart, that, according to thy promise, they may witness marvelous fruits crowning their labors for the salvation of souls. Amen."

Done at Paray, at the Altar of the Apparition, in the Chapel of the Visitation, this sixth day of May in the year 1900, *Feast of the Patronage of St. Joseph.*

As a memorial of the Consecration, a plate will be placed on the Chapel walls with the following inscription:

ASSISTENS GALLIAE UNA
CUM PRÆP. PROV. FRANC.
LUGD. TOLOS. CAMP. S. J.
SUOS SUAQUE OMNIA
S. S. CORDI JESU ITERUM
VOVERUNT.
DIE 6 MAII ANNO D. 1900.

Province of France.—Our naval school situated alongside of our scholasticate at Jersey, founded in 1880 to prepare young men for the Naval Academy at Brest, has been closed, though only three years ago new buildings were erected for it. Several reasons have brought this about. First of all the friendly relations between France and England are not what they used to be and it has become difficult to keep a body of young men preparing for the French navy on English soil. The main reason, however, is that some nine months ago the French Chambers passed a law requiring the residence on French territory of every candidate for the government schools. As our students belonging to this college were all candidates for these schools, we were obliged to close the naval school at Jersey, and direct those who applied for preparations for the navy to Vaugirard, Paris, or to our college at Vannes. This vote of the Chambers of which I have just spoken, and which had for its sole object the ruin of our college, is only one of many examples of the hostility with which all Catholic enterprises are now pursued. It is a strange state of affairs that in a country where Catholicity has still so much activity that Catholics should be treated as heathens: but it is alas! only too true. The divisions of parties and the indifference of a great number have given the political patronage into the hands of the anti-Christians; so that the words of Mgr. Gouthe-Soulard, the late Archbishop of Aix, are exact: "The political regime under which we are living cannot be truthfully said to be a *republic*—it should be called *Free-Masonry*." It was only a few days ago that the Minister of War expelled from the military school of St. Cyr all the officers teaching there who had made their studies at other than the State schools.

But let us speak of something less sad. Here at Laval we have, besides the novitiate of the Province of France (Paris), the juniors of the two provinces of France and Lyons. During the second year of juniorate our young scholastics prepare for the examination of the licentiate, which, if they pass relieves them from two out of the three years of military service; for, in spite of all our efforts, we have scholastics serving as soldiers in the army. Four scholastics of this house will pass the whole of next year in the army, while a great number are subject to be called out at any moment for temporary service. Thus my fellow-professor, who is teaching the first year juniors, has just returned after a month's absence spent in fatiguing military exercises under

the hot sun of Beauce. You have heard of the great pilgrimages to Paray-le-Monial during the past year and the great manifestation there of Catholic piety. The Society has the honor of starting the movement. It had also its part in the "Congrès Marial,' in honor of the Blessed Virgiu, held at Lyons last September, where interesting papers on history, sociology, and doctrine were prepared to the honor of the ever blessed Mother of God. It is believed that this "Congrès Marial" begun in 1900, will become an annual event. Another interesting Catholic manifestation, due to the closing of the century, is the publication of the "Livre d'un Siècle;" three magnificent volumes in quarto, beautifully illustrated. It is published by Goupil at Paris for 100 francs. The object proposed by the authors is to erect a monument to Christ the Redeemer, by rendering homage to him for the progress achieved in the different branches of human industry. For this an appeal was made to various Catholic societies. Each one has furnished an article, and this Catholic synthesis of a century presents a fine monument to our Faith. The first idea, and the principal part in its execution, are due to one of our Fathers, Father de la Broise, formerly Prefect of Studies at Jersry, and at present Professor of Dogma at the Catholic Institute of Paris. Another one of Ours, Father de la Servière, has recently received the degree of "docteur ès lettres." His French thesis on Father Porée is an important contribution to the history of the Ratio Studiorum. His Latin thesis is entitled "De Jacobo I. Anglico rege cum Cardinali Roberto Bellarmino, S. J., super potestate cum regia tum pontificia disputante (1607—1609).

Frederick. — Since October 10 we have received one more scholastic novice, and on Christmas two new brother novices came. This makes the number of scholastic novices 53. 31 belong to the first year. Of these 15 are from Boston College, 3 from Holy Cross, 3 from Loyola, 2 from Fordham, 2 from St. Francis Xavier's, 1 from St. Peter's, 1 from St. Joseph's, Philadelphia, 1 from St. Laurence, Canada, 1 from Calvert Hall, 1 from Mungret. The novice brothers number 11, of whom 7 belong to the first year.

Georgetown College.—*Father Hagen's Atlas Stellarum Variabilium.*— Of this great work two series are published, and the third is now in press. These three series form a work complete in itself, as they comprise *all* the variable stars (about 150) with faint minima, visible in our latitudes and grouped according to declinations, as follows: I from—25° to 0°, II from 0° to + 25° and III from + 25° to 90°.

The next series will be the fifth, which represents all variables visible to the naked eye or through an opera glass, and is also a work complete in itself. The fourth series is in preparation, and will comprise the numerous variable stars which require a small instrument with circles for setting, The division of the whole Atlas into five series, which can be bought separately, is one of the main advantages of the work, for it dispenses beginners and ex-

perts alike from selecting, out of the nearly 300 variables, a program suitable to their instrumental means and geographical position, and, moreover, precludes the danger of overlooking important variables, or of wasting time on suspected or pseudo-variables.

The work has been praised by the directors of many observatories, and proclaimed to be an indispensable part of every observatory library.

Holland. — The German Fathers opened their new college at Sittard on the 1st of October with upwards of forty boarders and about thirty-five day scholars, a very fair beginning if one considers that they only start with the lowest classes. At Nimwegen the Holland Fathers started their new college with about 200 boarders, an increase of about fifty compared with Sittard's last year. This is mainly due to important alterations made in our programme of studies.

India.—A very striking and intensely Catholic ceremony was performed the other day, when the Viceroy of Goa took the oath of office. Colonel Galhardo, the newly-appointed Viceroy, went to the Convent ef Bom Jesus, and there, at the altar of St. Francis Xavier, the Apostle of the Indies, he exchanged batons with the Saint. The Viceroy placed in the hands of the Saint's image the baton delivered to him by the Legislative Council, and took as his own the baton which is on the image over the altar. The ceremony of investiture is described as being grand and impressive, as is usual in Portuguese territory.—*The Tablet, June* 30.

We are informed that the rumor once or twice referred to under Goa news, that a school in Pangim would be opened next year under the care of the Portuguese Jesuits, has no foundation. It is true that a house in Pangim was rented in last July by them, but this was done in order to facilitate their spiritual ministrations (preaching and giving retreats) in Pangim. For, thanks to God, the old prejudices against the Jesuits have nearly disappeared, and the people now gladly avail themselves of their services.—*The Bombay Catholic Examiner*, September 22.

New Goa.—An English night school is shortly to be opened in this city (Pangim or new Goa) by the Jesuit Fathers, who have already purchased a large house for the purpose for Rs. 12,596. It is to be hoped that the government will give every support to the institution in question, which will supply a long-felt want and do away with the necessity of young lads proceeding to Bombay and Mangalore for their English studies. — *Bombay Gazette.*

On the Feast of St. Ignatius a new residence was opened in Pangim, New Goa, by the Fathers of the Portuguese Mission. The said Mission was begun ten years ago at Belgaum, in the South Mahratta country, and five years later a residence was opened at Cochin. It is a consolation to see our Fathers regaining footholds in the place that played so great a part in the history of the Old Society.

Jamaica.—The Mission has now thirteen priests—besides the Bishop—two more than last year. Fathers Harlin, Keany, and Rodock joined the Mission last summer, and Father Lynch has returned. Father Harlin and Father Rodock are "excurrentes" to little missions, and Father Keany is "operarius" at Kingston.

Maunoir.—At a meeting held on December 4 the Congregation of Rites examined the validity of the Episcopal and Apostolic Processes instituted in the Curias of Corononailles, Rennes and St. Brieux for the beatification of the Venerable Julien Maunoir, S. J.

Missionary Band, Corrigenda.—In the list of the Misssonary Band published in our last number the names of Father Goeding and Father William Gannon were inadvertently omitted. There are nine Fathers now on the band, as follows: Fr. O'Kane, Superior; Frs. Gleason, Stanton, Cassidy, Wallace, Goeding, William Gannon, McGinney, Coughlan.

Missouri Province, St. Louis University.—Next in importance to the inauguration of a new Rector, Father William Banks Rogers, on August 30, 1900, may be reckoned the announcement made on November 12 following, of the appointment of Father John J. Sennhauser to the office of Minister of this Community, the most numerous and diversified in the Missouri Province. His predecessor, Father John E. Kennedy, had with conscientious fidelity and devotion discharged his trying and ever-growing duties for the past eleven years, until the weakened condition of his physical powers called for his transfer to a field of labor less arduous and engrossing. The office of procurator of St. Xavier College, in Cincinnati, which he now holds, will prove, it is hoped, a relaxation.

The first quarterly disputations of the Scholasticate took place on November 26 and November 27. The programme was as follows; *De Verbo Incarnato*, Fr. J. Driscoll, defender. Fr. J. Garvy and Fr. T. Nolan, objectors; *De Deo Creante*, Fr. C. Brusten, defender, Fr. J. Coony and Fr. Dickhaus, objectors; *Ex Ethica*, Mr. J, Salter, defender, Mr. J. Bosset and Mr. F. Reilly objectors; *Ex Psychologia*, Mr. A. Gans defender, Mr. H. Vogt and Mr. A. Tallmadge, objectors; *Ex Cosmologia*, Mr. W. Papberg, defender, Mr. H. Brockman and Mr. A. Theissen, objectors; Lecture in Curvilinear motion by Mr. J. D. Vilbiss, assisted in experiments by Mr. F. Meyer.

RETREATS

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1900.

To Diocesan Clergy.

	Retreats.
Chicago	1
Denver	1
Detroit	1
Fort Wayne	1
Indianapolis	2
Lincoln	2
Milwaukee	1
Omaha	2

To Religious Communities.

(Men.)

St. Viateur's College, Bourbonais Grove, Ill	1
Christian Brothers' College, St. Louis, Mo	1

(Women.)

Sisters of Charity:—	
Mt. St. Joseph, O	1
Leavenworth, Kan	2
Charity, B. V. M.:—	
Chicago, Ill	5
Council Bluffs, Ia	1
Davenport, Ia	1
Des Moines, Ia	1
Dubuque, Ia	3
Holden, Mo	1
Lyons, Ia	1
Milwaukee, Wis	1
Sioux City, Ia	1
Wichita, Kan	1
Nazareth :—	
Lexington, Ky	1
Mt. Vernon, O	1
Nazareth, Ky	1
St. Vincent, Ky	1
Christian Charity:—	
St. Louis, Mo	1
Good Shepherd :—	
Carthage, O	2
Chicago, Ill	3
Cincinnati, O	1
Kansas City, Mo	1
Milwaukee, Wis	2
Newport, Ky	1
Peoria, Ill	1
St. Louis, Mo	3
Holy Child Jesus :—	
Waseca, Minn	1
Holy Cross :—	
Cairo, Ill	1
Humility of Mary:—	
Ottumwa, Ia	1
Im. Heart of Mary:—	
Chicago, Ill	1
Little Company of Mary:—	
Chicago, Ill	1
Loreto :—	
Florissant, Mo	2
Joliet, Ill	1
Springfield, Mo	1
Mercy:—	
Cedar Rapids, Ia	1
Chicago, Ill	3
Cincinnati, O	2
Council Bluffs, Ia	1
Davenport, Ia	1
Durango, Col	2
Little Rock, Ark	1
Omaha, Neb	2
Ottawa, Ill	1
Sacred Heart, Okl. Ty	1
St. Louis, Mo	1
Sioux City, Ia	1
Springfield, Mo	1
Notre Dame :—	
Cincinnati, O	2
Odell, Ill	1
Reading, O	1
(School) Chicago, Ill	2
" Elm Grove, Wis	1
" St. Louis, Mo	1
Poor Clares :—	
Omaha, Neb	1
Presentation :—	
Dubuque, Ia	1
Providence :—	
St. Mary's, Ind	2
Newport, Ky	1
(Colored) St. Louis, Mo	1
Sacred Heart :—	
Chicago, Ill	2
Cincinnati, O	1
Grosse Pointe, Mich	1

Sacred Heart :—
London, Ont.. 1
Omaha, Neb..... 2
St. Charles, Mo..... 1
St. Joseph, Mo..,..... 1
St. Louis, Mo..... 1

Benedict. :—
St. Joseph, Minn 2

St. Dominic :—
Essexville, Mich..... 1
Springfield, Ky..... 1

St. Francis :—
Anadarko Ind. Ty..... 1
Pawhuska, Okl. Ty..... 1
Purcell, Ind. Ty..... 1
Quincy, Ill..... 1

St. Joseph :—
Chicago (La Grange) Ill..... 1
Green Bay, Wis..... 1
St. Louis, Mo..... 1

Nazareth :—
Concordia, Kan..... 1
Lake Linden, Mich..... 1

Ursulines :—
Alton, Ill..... 1
St. Martin, O..... 1
Springfield, Ill..... 1
York, Neb..... 1

Little Sisters of the Poor :—
Milwaukee, Wis..... 1
St. Louis, Mo..... 1

Visitation :—
Evanston, Ill..... 1
St. Louis, Mo..... 2

To Lay Persons.

College Graduates..... 4
Children of Mary Sodality, Sacred Heart Conv., Clifton (Cincinnati), O..... 1
" " " " " " " London, Ont..... 1
" " " " " " " Omaha, Neb..... 1
" " " " " " " St. Joseph, Mo..... 1
" " " " Visitation " Cabanne (St. Louis), Mo... 1
Ladies of the World, Visitation Convent, Dubuque, Ia..... 1
Married Ladies' Sodality, Cathedral, Chicago, Ill..... 1
Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo..... 1
School Teachers, &c., Sacred Heard Convent, State Street, Chicago, Ill..... 1
Penitents and Children, Good Shepherd Convent, Carthage, O..... 2
" " " " " " Chicago, Ill..... 1
" " " " " " Cincinnati, O..... 1
" " " " " " Milwaukee, Wis..... 2
" " " " " " Kansas City, Mo..... 1
" " " " " " Peoria, Ill..... 1
" " " " " " St. Louis, Mo..... 1
Inmates of Home for the Aged, Milwaukee, Wis..... 1
" " " " " " St. Louis, Mo..... 1

Summary of Retreats.

To Diocesan Clergy.....11
" Religious Communities.....112
" Lay Persons..... 24

Total 147

New Mexico Mission.—*The College of Denver* had six more students on November 1 than last year at the same time. Three of our former students have become novices, and a novice brother is at Florissant. We have no reason to complain of lack of vocations. The new play-hall looks extremely well, now that it is planked all over, ceiling, walls and floor, and it is comfortable, too, as all the northerly windows and doors have been suppressed. The hall is divided into two parts, one for each division. Each part has two hand-ball alleys, separated by an elegant iron screen. Electric wires have been put in (as well as in the house), and before next Christmas twenty lights will illuminate the place.

New Orleans Mission, Augusta.—On the second of December our new Church of the Sacred Heart, at Augusta, Ga., was blessed with impressive ceremonies midst a great concourse of people, His Eminence Cardinal Gibbons, assisted by Bishop Northrop of Charleston, Bishop Kieley of Savannah, and many priests. Bishop Northrop celebrated Pontifical Mass, and His Eminence preached the sermon. This church is a close reproduction of the one at Galveston, destroyed by the hurricane of last September.

New York, The Loyola School.—This school connected with St. Ignatius' Church, 84th street, was opened on October 1. The building on the northeast corner of 83d street and Park avenue not being yet completed, classes were opened in the parlors of the residence, which, separated by folding glass doors, make splendid and cosy temporary class-rooms. The school opened with only eleven pupils, but by Christmas they had increased to over twenty. As the school is a matter of growth, it was determined to begin this year with only the Junior Division, and limit the number of pupils to twenty, ten in each of the two sections into which the Division was divided. The Loyola School has appropriately chosen the Loyola Arms as the arms of the school, and has them embossed on the college papers. Care was taken, we are glad to see, to get the correct position of the bars and the wolves, as explained in the letter of Father Ipiña, Rector of Loyola, in the LETTERS of May, 1900, page 120.

Our Novitiates.—The number of juniors and novices in the novitiates of this country and Canada on October 1 was as follows:

	NOVICES						JUNIORS	
	Scholastics			Brothers				
	1st yr	2d yr	Tot	1st yr	2d yr	Tot	1st yr	2d yr
Maryland New York	30	22	52	4	4	8	17[1]	17
Missouri	20	6	26	3	1	4	19	21
California	10	5	15[2]	0	2	2	17	12
New Orleans	7	7	14	0	3	3	5	8
Buffalo Mission	7	4	11	3	3	6	4	6
Canada	6	9	15	2	3	5	6	4

(1) Of these 6 are in Grammar, 11 in Humanities.

(2) Two Juniors are from Canada, 1 Schol. Nov. and 1 Bro. from New Mexico, 1 Schol. Novice, from Rocky Mts., 1 Bro. from Md. N. Y.

(3) Three of these Novices belong to the Mission of New Mexico.

Philippines.—Father Algué returned from his trip to Europe in November, and the last days of December he left for San Francisco, intending to leave there for Manila on January 1. Father Clos, who returned with him to Manila, remained at Georgetown during the summer to supervise the publications of the Atlas and the books on the Philippines. Father Algué writes from St. Louis, December 23, 1900: "We only succeeded before leaving

Washington in getting ready the first volume and having it bound. Two copies of the complete work and of the Atlas will be mailed to us at San Francisco, and of the thousand copies, given us according to the contract with the United States government, eight hundred will be sent to the Messenger office, in New York, to be put on sale, and two hundred will be sent to Manila.

Portuguese, Missions for the.—Father Justino, who in 1895 and 1896, along with Father Villéla, gave missions to their countrymen in the New England States, and who wrote an account of them for the "Letters" (See vol. xxv., p. 164 and 447; vol. xxvi, p. 86), returned last October for the same work. He writes us from Fall River. His former companion, Father Villéla, died in 1897. Father Barcellos is now helping Father Justino.

SUMMER RETREATS.

Maryland New York Province.

To Diocesan Clergy

1	Albany	70
2	Boston	170
2	Brooklyn	180
2	Burlington	50
2	Cleveland	80
1	Hartford	100
2	New York	334
2	Philadelphia	150
2	Pittsburg	180
1	Portland	24
1	Providence	80
1	Rochester	98
2	Scranton	170
2	Springfield	180
1	Syracuse	50
1	Wilmington	26

Religious—Men

Augustinian Fathers:—

1	Villanova, Pa	15
1	Lawrence, Mass	15
1	Lansingburgh, N. Y	15
1	(30 days) Christian Brothers	24
1	Xaverian Brothers	30

Seminaries

1	Emittsburg, Md	5
1	Overbrook, Pa	15
2	Seton Hall, N. J	50

Religious—Women

2	Blessed Sacrament, Pa	70

Sisters of Charity:—

1	Baltic, Conn	54
2	Convent Station, N. J	700
3	Greensburg, Pa	200
2	Halifax, N. S	240
2	Holyoke, Mass	120
1	Leonardtown, Md	20
1	Newburyport, Mass	50
5	Mt. St. Vincent's, N. Y	1170

Franciscans:—

2	Peekskill, N. Y	180
2	Mt. Loretto, S. I	142

Good Shepherd:—

1	Boston, Mass	28
3	Brooklyn, N. Y	196
1	Newark, N. J	28
2	Holy Child, Pa	120
1	Holy Cross, Baltimore, Md	30
1	Holy Cross, Washington, D. C.	60
1	Holy Name, N. Y	20

Immaculate Heart:—

1	Burlington, Vt	26
1	New York City	60
1	West Chester, Pa	290

Ladies of Loreto:—

1	Niagara Falls, Can	120
2	Toronto, Can	290
1	Little Sisters, Baltimore, Md	20

Mercy:—

1	Bangor, Me	30
1	Bordentown, N. J	50
1	Burlington, Vt	41
1	Calais, Me	13
1	Cresson, Pa	85
1	Deering, Me	30
3	Hartford, Conn	336
1	Latrobe, Pa	200
2	Manchester, N. H	200
2	Meriden, Conn	100
1	Middletown, Conn	63

Mercy :—
1 New York City..... 60
2 Philadelphia, Pa..... 80
1 Portland, Me..... 50
2 Providence, R. I..... 172
1 Rensselaer, N. Y..... 60
1 Rochester, N. Y..... 45
1 Tarrytown, N. Y..... 30
1 Wilkesbarre, Pa..... 50
1 Worcester, Mass..... 19

2 Missionary Sisters of S. Heart.. 80
2 Mission Helpers, Md..... 42

Notre Dame :—
2 Boston, Mass..... 228
1 Chicopee, Mass..... 40
2 Lowell, Mass..... 250
1 Philadelphia, Pa..... 50
1 Waltham, Mass..... 100
1 Washington, D. C..... 25
1 Worcester, Mass..... 50

1 Peace, N. J..... 40

Presentation :—
1 Fitchburg, Kan..... 45
1 New York City..... 22

Sacred Heart :—
1 New York City..... 170
1 Providence. R. I..... 66
1 Rochester, N. Y..... 45
1 Torresdale, Pa..... 90

1 Sacred Heart of Mary, L. I..... 15
1 Ste. Union des S. Coeurs, Taunton, Mass..... 25

St. Joseph :—
1 Binghampton, N. Y..... 50
3 Brentwood, L. I..... 510
2 Brighton, Mass..... 200
1 Ebensburg, Pa..... 110
1 McSherrystown, Pa..... 45
3 Philadelphia, Pa..... 510
1 Rutland, Vt..... 47
1 Springfield, Mass..... 170
2 Troy, N. Y..... 200
1 Wheeling, W. Va..... 75

Ursulines :—
1 New Rochelle, N. Y..... 40
1 New York City..... 60

Visitation :—
1 Frederick, Md..... 33
1 Georgetown, D. C..... 50
1 Richmond, Va..... 19
1 Washington, D. C..... 35
1 Wheeling, W. Va..... 30

Lay People

Good Shepherd Children :—
1 Albany, N. Y..... 120
1 Boston, Mass..... 350
1 Newark, N. J..... 175
1 New York City..... 480
1 Washington, D. C..... 83

Secular Ladies :
1 St. Regis House, N. Y. City..... 80
1 St. Ann's Sodality, N. Y. City.. 75
1 West Park. N. Y..... 35

Summary

	Retreats	*Exercitants*
Secular Priests.	25	1942
Regular	3	45
Seminaries	4	115
Brothers	2	54
Sisters	109	9425
Lay People	8	1398
	151	12979

Rocky Mountain Mission, *Gonzaga College, Spokane.*—Our new Superior charged me with the pleasant duty of sending to you a few items about the College. Most people have no further knowledge of our College than this, that beside Gonzaga College, Washington D. C., there is another Gonzaga College in Washington State. Others labor under the impression that the students of this Far West Gonzaga are graduates of our Indian schools, whilst we are educating Indians whose parents were brought up in the Eastern colleges and who were attracted to Washington by its beautiful climate and the "auri sacra fames." We are now for the second year occupying the "New" Gonzaga, a building as handsome and as complete in all its appointments as any other College of the Society. With its spacious halls, beautiful chapels, well-stocked library, and all the marvellous improvements as to hygiene, it is indeed the pride of Spokane and a credit to the Society in this part of the world. "Old" Gonzaga is occupied by the scholastics, who are

studying philosophy. I must not forget to mention that Old Gonzaga had to fall into line with the other improvements. It was consequently removed from its former location, a distance of 700 feet, to the near vicinity of the new College, which was quite a feat for Spokane, as the building was of brick and not a small structure withal. We have now 38 philosophers, some from this Mission, some from California, dwelling there with their professors. The removal of these scholastics from the New to the old Gonzaza leaves us now plenty of room to accommodate a large number of students. We are fortunate to number 99 boarders and 100 day scholars, which is a satisfactory increase on last year's attendance. It is not necessary to give a description of our course of studies. It is the same as in other colleges, only more stress is laid on assaying, since this part of America is principalty a mining country. A great attraction for boys to attend this College is the Cadet Corps under the direction of Captain Luhn, a retired U. S. officer.—*H. Goller. S. J.*

***Rome,** Letter from Father Hughes.—Collegio Pio Latino Prati, Rome, Nov.* 30, 1900.—As to any observations which might be of interest to you, I may perhaps mention that I have attended this very day the solemn ceremony of conferring degrees in our Church of St. Ignatius. The Gregorian University, in the name and by the authority of the Father General of the Society of Jesus, created some seventy Doctors in Theology and Canon Law and thirty or forty in Philosophy, besides conferring many other grades and distributing a number of important prizes. A great sight, that of thirty-seven Religious Orders and Congregations and seventeen Colleges besides, with over a thousand ecclesiastical students in attendance. In the short dissertation which was read from the pulpit, the new Doctor, after discussing the liberty of the will, addressed himself to His Eminence, the Cardinal present, giving expression to the profound devotion of all towards his Holiness, and promising to be mindful ever of their duty and of the oath taken that day, and then he paid a tribute of warm affection and of compliment to the Rev. Fathers their professors.

This scene, to my mind, fitted in perfectly with one of a different kind that had been witnessed in St. Peter's the day before, when the children of all the Catholic institutions in Rome, the students of all the religious and ecclesiastical colleges besides, were gathered for an audience of the Pope. If the whole basilica contained, as it is supposed to have done, 60,000 persons on the day of the canonization, then on Thursday there must have been present 30,000 children and students. They ranged upwards from the little charges of the white-bonneted Sisters of Charity, and some of those diminutive creatures could not have been over six years of age. They filled the entire nave of the Church, the ecclesiastical colleges being in the apse. From the moment when his Holiness emerged at the bottom of the basilica and was borne over their heads in that long triumphal progress up to the altar, the high-pitched cheering of that multitude of innocence, rising over the blare of the

trumpets, was something worth all the music that one has ever heard. Then afterwards, their sung response to the Litany of the Blessed Virgin came up to the apse clear and late, as the mass of deeper tones from the colleges must have rolled down the basilica and come to them equally late. Well, the reason I mention it is this. When, on his return down the Church, the Pope had at last reached the curtain by the altar of the priests, and was on the point of disappearing, the cries of that innocent multitude meanwhile having swollen like a storm at its height, he made an effort, rose to his feet, turned to them and gave them a solemn blessing once more. The contrast was so striking—ninety odd years on his head and only six years on the heads of many of those whom he was blessing. It was the nineteenth-century blessing the coming twentieth. Just three days later the last ecclesiastical year of the expiring century came to a close.

A convoy of flags had been marshalled up to the Confession at the beginning. It was marshalled down again by the Swiss Guards at the end. There were two banners among them. One I could not get a glimpse of, but I suppose it bore the figure of the Madonna. The other bore that of the angelical youth Aloysius.

And that reminds me of the scene at St. Andrea's on the feast of St. Stanislaus, this very month. The rooms were thronged, of course, and the white feet of the marble recumbent statue were kissed—so white the feet, hands and beautiful face, in contrast with the ebony-black marble of the novice's cassock. But the features in the solemn vespers, for which the colleges come in throngs to listen, is the *Laudate pueri Dominum*, by the Maestro Capocci. The tenor invited the boys—*Laudate pueri Dominum*,—and the pure tones of the choir answered the invitation, which was ever repeated anew and responded to by the boys, in the unfolding sentiment of the psalm, till they reached the last words, *Matrem filiorum lætantem*. No one more conspicuous either at his altar there, or over the marble figure upstairs, than the Mother and the other Virgins, welcoming and scattering flowers over the dying boy! But, to one of the family, how it comes home to have such a cloud of thought and sentiment gather over the head of the youngest Confessor in the Church, while all the Orders and Colleges have thronged there out of their personal devotion to him, and stand in fixed attention, with that chanted meditation running through all its chords and through all their feelings, rehearsing the points of the meditation which had been read to them that morning before the altar at home.

Nor does that exhaust the resources of the family. This morning at the conferring of degrees, while St. Aloysius at his altar faced one-half, St. John Berchmans in the other transept was facing the other half of the professors and doctors of the assembly. And it appears that Monday, feast of St. Francis Xavier, is a day of vacation—not on our account, but because so many of the religious congregations, etc., own him as a special patron. And so forth—You remember the old incident consigned to history. When some one arrived in

a far-off country, on his return from Rome, and was asked what he had seen there; he answered, "I saw the Society of Jesus."

For the young men let me add a distich which was given me that day on returning from St. Andrea's. It is for the picture which represents the Blessed Virgin and our three youths with her. The lines were much admired by the Mgr. Secretary a Litteris Latinis, when the young men of Castel Gondolfo (the novitiate) showed them to him:

HI TRES SUNT UNO PROGNATI GERMINE FLORES,
HALANTES NIVEO VIRGINIS IN GREMIO.

December 14, 1900.—I send you herewith the catalogue of the domestic Premiazione yesterday in this College. Cardinal Vives, Protector of the South American and Spanish Colleges, presided, and at the end of an elegant address, made a present of a libretto of 314 pages, dedicated by him to the same two institutions. It is called Manuale Devotorum B. Mariæ Virginis, apparently drawn up by himself. One of the students here made a similar dedication of a pamphlet: Homenaje á Jesu Cristo Redentor: Canto á La Cruz: Luis F. Contardo P., Alumo del Colegio, Pio Latino Americano. It is a lyric ode of 21 pp. 8 vv., which experts say is well done.

In his address the Cardinal took up the subject of the dissertation which had been read—scil. on the importance of Canon Law; and, after treating this for some time, he passed on to their Professors at the Gregorian University, congratulating them on having such "buenos maestros." He went on to say very calmly and deliberately, that he considered the body of Professors there "incomparables." And, returning to the matter of Canon Law, he added, that a text-book was being published there which was, in his judgment, el mejor de este siglo (the best of this century.) His Eminence is of the Order of Minorite Capuchins.

At the same hour, 3 P. M. Thursday, the Instituto Massimo had its annual premiazione (distribution of premiums) in the Church of Santi Ignacio These distributions are for the scholastic year ended last summer. I am told that before the Italian government came here the scholastic year ran on to the end of August, and that the premiazione, conferring of degrees, etc., followed immediately at the beginning of September. The invaders came and introduced with their schools a plan of conformity with the terms in Piedmont, whence they came, expecting that if schools closed a month earlier they would open a month earlier; not in November, as heretofore, but in October. This, however, is said to be impossible in Rome, because October is just the month for vacation, and the whole ecclesiastical system treats it so. Hence, circumstances gradually forcing the ecclesiastical schools to close like the others, a month earlier, now three months and more are lost in midsummer vacations, and the distributions take place in December—a fair specimen of what is entailed by moving the ancient landmarks.

Our Scholasticates in this country and Canada had on October 1 the following number of students:

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	51	20	71[1]	21	20	9	50
St. Louis	39	13	52[2]	17	15	18	50
Montreal	10	9	19	8	0	8	16
Spokane	...	4	4	15	11	12	38[3]
Prairie du Chien	...	...	...	9	11	7	27[4]
Total	100	46	146	70	57	54	181

(1) Of these theologians 36 belong to Maryland-New York, 28 to New Orleans, 3 to New Mexico, 2 to Buffalo, 1 to Missouri, 1 to California.

(2) Of the scholastics 80 belong to Missouri, 8 to New Orleans, 8 to the Rocky Mountains, 3 to Naples, 2 to Maryland-New York, 1 to Buffalo.

(3) Of these philosophers 20 are from California and 18 from the Rocky Mountains.

(4) One philosopher is from Maryland-New York, the rest from Buffalo.

Spain.—*A New Review* is soon to be issued by Ours at Madrid. It will be edited by Father Villada, assisted by writers from the three Spanish Provinces. Father Urraburu has completed his great course of philosophy, and Father Fernandez, the Professor of Physics to Ours at Oña, has finished his text-book on Physics. It is especially suited to Ours and for university students. Our scientific men are active in establishing stations in our different colleges and houses, where meteorological, astronomical, and seismic observations may be taken. It is proposed in this way to encircle the peninsula with these stations, having the center at Madrid.

Worcester, Holy Cross College—*The Debate with Harvard.*—During the past autumn the Junior Wranglers of Harvard challenged Holy Cross to a debate, and it was accepted by the B. J. F. Society, with the proviso that the debaters from both colleges should be from the Junior classes. The B(enedict) J(oseph) F(enwick) Society is a debating club composed of members of the Senior and Junior classes. The Society was organized in 1843, and received its name from Bishop Fenwick, the founder of Holy Cross College. The question was proposed by Harvard: "Resolved, That the permanent retention of the Philippine Islands by the United States is desirable." Holy Cross chose the negative. The debate came off at Mechanics' Hall, Worcester, on December 12. It was the first time the two colleges had met in debate, and an audience of 1200 filled the large hall. It was a case of junior against junior from both colleges, as the six debaters were members of the class of 1902 in their respective colleges, so that the audience had no chance to say the

men of one were better equipped by years of study to analyze the qnestion than the other. Dr. G. Stanley Hall, President of Clark University of Worcester, presided, and the judges were Judge William T. Forbes, of the Probate Court, Clarence F. Carroll. superintendent of schools, and Charles F. Aldrich, Esq. Tbe representatives of Harvard discussed the question from its material side, claiming that the condition of the Filipinos and the return in trade to the United States warrant this country in holding on to the islands.

On the other hand, Holy Cross showed that from the point of constitutionality this country is wrong in keeping the islands, and when it comes to the commercial side they argued that the return will never equal the great expenditure of money needed to keep a big army in the islands, to say nothing of the loss of life.

Each of the speakers was allowed five minntes to make his rebuttal speech, and it was ten minutes past ten when the judges retired. They returned after twenty minutes, and Judge Forbes said: "We have been pleased with the careful research and originality of the arguments and the manner of delivery of both teams. Two members of the committee agreed that as to the matter the representation of the two institutions are equal. As to manner and delivery, the committee decides that the Holy Cross College representatives excelled. Therefore, we render a verdict in favor of Holy Cross College."

This victory is all the more remarkable as Harvard a week before won the debate from Yale on this very same question, Harvard holding also the affirmative. The speakers, indeed, who spoke for Harvard against Yale were not the same as those who defended Harvard against Holy Cross, but they had been trained by the same professor and had profited from the arguments of their seniors. It is also worthy of note that Holy Cross won on the manner and delivery; these were supposed to be Harvard's strong points, which prevailed both last year and this in the debate with Yale. Of course the victors received hearty congratulations on all sides. Senator Hoar, the United States Senator from Massachusetts, replied to a dispatch sent to him from Father Lehy,—

Hearty congratulations to the good boys who defended the good cause.
George F. Hoar.

Senator Hoar is one of the oldest and best known of tne Senators, and has taken, in opposition to his party, a decided stand against the permanent retention of the Philippines.

At Harvard the defeat was gracefully admitted. "The Boston Herald" relates that "The University Team, Second Team, Senior, Sophomore and Freshmen Teams of Debate received prizes at a public banquet given to the Harvard debaters. The Juniors had no representative present, as they lost their debate to Holy Cross."

Home News.—*Brother Ekins' Golden Jubilee* of entrance into the Society was celebrated on September 28 with song and poems. Those who have known the good brother—who has been our tailor for many years—will appreciate the following extracts from some verses read in his honor on this occasion:—

In the clothes room of the White House o'er the way
Lives the hero of this humble, lilting lay,
Who while fifty years were going,
Has been cutting and been sewing,
And he keeps his Golden Jubilee to-day.

* * * * * * * * * *

I taxed him once about his pagan friend,
I said in keeping him he did offend;
But his answer was soon ready:
"He is growing better," said he;
"For my pagan is forever on the mend."

So toiling thus thro' all this length of years,
He has plied his nimble needle and his shears;
But still he walks sedately,
Episcopal and stately,
And time brings him no weakness, death no fears.

For fifty years he's lived in good repute.
There's no one that he clad, he didn't suit;
And while time was swiftly flowing,
He's been sewing and been sowing—
Seeds of promise of eternal golden fruit.

So long live Brother Ekins, good and wise,
May he still increase his harvest in the skies;
May Heaven still caress him;
May God keep him; may God bless him;
And give him a golden habit when he dies!

The Theological Academy was organized at the beginning of the scholastic year. Fr. D. Quinn was elected President, Mr. Barland, Secretary; Mr. Peters and Mr. Corbett, Consultors. So far but one essay has been read. This was on November 15 by Mr. Franckhauser on St. Cyril and the murder of Hypatia.

Philosophical Academy.—The Philosophical Academy held its first regnlar meeting of the year on October 26, the question then considered being "Philosophy from St. Thomas to Lord Bacon," by Mr. F. T. Delaney Four other meetings have since been held, at which the following essays respectively were read:—

"The 'Novum Organum' Examined," by Mr. M. Hogan.
"Beauty in Christian Art," by Mr. W. Stinson.
"Philosophy in Non-Catholic Colleges," by Mr. J. I. McCormick.
"The Philosophy of Dante," by Mr. J. J. Toohey.

From the beginning of the year the philosophers have as a body manifested a genuine interest in the Academy. So many were the essays offered that all of them could not be inserted in the program.

Those which have thus far been read indicate research and painstaking on the part of the essayists. The meetings have, moreover, been well attended, and a marked appreciation of the labor expended has been shown in every case.

In addition to the essays on metaphysical subjects—to which the Academy has hitherto confined itself—six essays, or rather illustrated lectures on scientific questions have been added to the program. This has been rendered possible largely through the interest aad coöperation which the professors of science have lent the Academy.

If we may judge by the general standard of the Academy, compared with the work which it has been doing during the previous years of its existence, it seems on the whole to be in a flourishing condition." Mr. Mellyn occupies the office of President, Messrs. R. Johnson and Hogan assistants, Mr. Graham secretary.

Death of Mr. Hackett.—Woodstock had lost no one by death since the demise of Father Sabetti, now more than two years ago, till last December, when one of our young philosophers was called to his account. His upright character and piety had won at college the admiration of his teachers and fellow-students. When he came to Woodstock, a year and a half ago, his life was a suffering one, and he could with difficulty follow his class. The disease advanced steadily till last September, when he had to give up study. There was no complaint, no murmuring, but a sweet acquiesence in God's will which edified us and won our hearts and made him loved by all. When Advent began it became evident he could not last long, and he begged to make a novena to die before Christmas. His prayers were answered, and on December 20 he breathed his last as we were reciting the prayers for the agonizing.—R. I. P.

Latest News.—The following items have arrived too late to be put in their proper place: —

Alaska.—Father René writes from Juneau on December 25, 1900: 1. Rev. Fr. A. Ragaru is now in Spokane to take a rest. He needed it after so many years of hardships and toils on the Yukon. Two of our Fathers, who are now at work in their old field of labor in Upper Alaska have demonstrated by experience that a change of the kind is not only beneficial to mind and body, but seems to be even necessary for some of Ours to preserve their strength. 2. Two lay brothers also were brought back to the States, viz., Brother B. Cunningham, actually in Spokane, suffering from heart disease, and Brother James Twohig, who is speedily recovering from rheumatism in Los Gatos, Cal. 3. Rev. F. R. Camille, who failed to reach his destination at Nome last fall, is now in Juneau, which otherwise would be quite neglected in my absence. It is a great pity that we have no permanent pastor here to maintain our congregation in good shape at a time when Protestant ministers of all kind of demoninations are at work in the new capital of Alaska. 4. The

Sisters of St. Ann have lately built a large Academy in Juneau, but the city hastened to build, whilst I was on the Yukon, a fine public school, whose highly-paid teachers have nearly succeeded in emptying the school of the poor Sisters. We have to contend against great odds in Alaska. 5. Father Turnell is doing very well in Skagway where his lectures on the Church are attended to by a large audience of Protestants. A minister would be exceedingly useful in this district, if not altogether indispensable, in order to establish our congregation in Juneau, Skagway and Douglas on a firm footing. We have a number of stray Catholics, the essential is wanting, a nucleus. 6. The new church in Douglas, under the care of Father Bougis, was opened for worship on Christmas night, and was packed at the midnight Mass, and the number of communicants was comparatively large. The church's title is "Our Lady of the Mines." It cost about $4000. The greater portion of this amount was collected with great trouble by the pastor. It is a fine church, of good size and pleasing appearance, with an elegant steeple 72 feet high. 7. Fr. Treca writes from St. Michael that a herd of 100 reindeers will be brought to Nulato to fulfil the promise of Sheldon Jackson at last. 8. Fr. F. Monroe started a hospital on a small scale in Eagle City, at the request of the population, who promised to subscribe the necessary funds. The military hospital of Fort Egbert refused admittance to any civilian. Rev. Mr. Kirk, the Presbyterian minister, was ready to accept the offer had Fr. Monroe declined the proposal.

A Copy of the New Edition of the Jesuit Relations for Sale.—A correspondent writes us that he has a copy of the above work which he is willing to part with for $175. It is perfectly new and clean and the pages are uncut. Application may be made to the editor of the WOODSTOCK LETTERS.

New Provincial.—Father Thomas J. Gannon was proclaimed Provincial of the Maryland-New York Province on January 8. The late Provincial, Father Purbrick, returned to England in October, at the request of Father General, that he might recover his health if possible. As his health has not improved he had to give up his charge. From England he sent the following letter to our Province:—

MALVERN, ENGLAND, December 25, 1900.

REVEREND AND DEAR FATHERS AND BROTHERS, P. C.

After so much charity shown me during the last three years and a half throughout our very dear Province of Maryland New York, it is impossible not to feel deeply the separation from you all, which failing health and the paternal solicitude of Superiors have now brought about. My gratitude and affection toward you all will ever remain unalterable, and my constant prayer will be that the spirit of union and charity may continue to flourish

*

and ever increase amongst you; that superiors may encourage, cherish and promote the loving confidence of their subjects, and that subjects in their turn may by love and observance of the Rule, by cheerful obedience and zealous cooperation, strengthen the hands and console the hearts of their Superiors. So, and so only, will the whole Province secure the blessing of God, and the true success of all its grand work for souls, in the colleges, in mission giving, in retreats to clergy, religious and laity—in the pulpit and the confessional, and through the Apostolate of the Press. The service of fear is never generous; the service of love is vigorous, cheerful, constant and effective. In peace and union of hearts lies the secret of all power for good. These it has always been my desire to maintain and promote to the best of my poor powers, and it is my consolation now to think that I am handing over the reins to one who will far more effectively advance the interests of the Sacred Heart in these and all other respects than I could ever have looked to do. It is with unfeigned pleasure, that in accordance with the Very Reverend Father General's command, I now by this circular proclaim Fr. THOMAS J. GANNON, Provincial of Maryland New York, and wish him health, strength and grace to govern our beloved Province, and lead it on to triumphant success for many long years to come. Deny yourselves, love one another in the Sacred Heart, love Jesus and the interests of Jesus, making them the one object of your lives, make your new Provincial feel that all are with him heart and soul for the one end we have before us, and may all grace and happiness attend your united efforts. Pray sometimes also for one who has at least wished to serve you faithfully, and who will never cease to be the most grateful and affectionate

Servant of all in Christ,

E. I. PURBRICK, S. J.

The Province Catalogue has been unavoidably delayed. From advanced sheets we are able to give the following:—

STATE OF THE PROVINCE AT THE OPENING OF THE TWENTIETH CENTURY:—

	Priests	*Scholastics*	*Brothers*	*Total*
In the Province January 1, 1901.....	284	266	160	710
From other Provinces.....	32	28	2	62
	252	238	158	648
At this time last year.....	243	234	157	634
Augmentum	9	4	1	14

Entered since the last catalogue.....38
Left (of whom 12 were novices)..... 18
Died 6
Augmentum.....38 — (18 + 6) = 14

Students in our Colleges in the United States and Canada, Oct. 1, 1900

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin-Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown [1]	303	234	10	59	18	128	157	.....	.....	.....	35	3	−14	24	
Washington	123	.....	.....	123	.....	25	41	38	11	8	.....	.....	−19	−19	
Fordham	258	180	14	64	4	73	87	35	12	47	28	7	7	42	
Worcester	332	271	3	58	.....	200	124	8	.....	.....	31	2	11	44	
New York	639	.....	.....	639	15	147	337	.....	.....	140	.....	.....	23	23	30
Philadelphia	300	.....	.....	300	12	5	95	105	.....	35	.....	.....	15	15	
Baltimore	199	.....	.....	199	.....	52	96	51	.....	.....	.....	.....	−6	−6	
Boston	412	.....	.....	412	.....	190	222	.....	.....	.....	.....	.....	−63	−63	
Jersey City	115	.....	.....	415	6	39	50	15	.....	14	.....	.....	−30	−30	
Missouri Prov.															
St. Louis	340	.....	.....	340	.....	101	152	.....	57	30	.....	.....	−21	−21	
Cincinnati	423	.....	.....	423	.....	118	211	.....	75	19	.....	.....	1	1	
St. Mary's	285	257	.....	28	.....	81	98	.....	106	.....	24	.....	11	35	
Chicago	404	.....	.....	404	.....	107	188	.....	86	23	.....	.....	−10	−10	38
Detroit	248	.....	.....	248	.....	92	156	.....	.....	.....	.....	.....	28	28	
Omaha	181	.....	.....	181	1	57	106	17	.....	.....	.....	.....	27	27	
Marquette	226	.....	.....	226	.....	55	136	.....	35	.....	.....	.....	−22	−22	
N. Orleans Miss.															
Spring Hill	134	134	.....	.....	8	34	38	.....	46	8	−4	.....	.....	−4	
New Orleans	329	.....	.....	329	.....	72	90	.....	74	93	.....	.....	60	60	56
Galveston [2]	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Canada Mission															
Montreal (S. Mary's)	320	100	24	196	21	125	68	44	.....	62	−9	−16	−14	−39	
St. Boniface	99	43	2	54	.....	14	18	20	22	25	6	−3	3	6	−42
Montreal (Loyola)	159	50	10	99	.....	39	63	29	.....	28	−18	−2	11	−9	
California Miss.															
Santa Clara	173	114	10	49	1	71	23	9	57	12	−11		−28	−39	−48
San Francisco	239	.....	.....	259	.....	59	62	36	.....	102	.....	.....	−9	−9	
Buffalo Mission															
Buffalo	280	88	.....	192	.....	63	164	.....	.....	53	−3	.....	19	16	
Cleveland	194	.....	.....	194	.....	44	61	64	.....	25	.....	.....	−24	−24	28
Prairie du Chien	43	43	.....	.....	.....	.....	33	.....	7	3	10	.....	.....	10	
Toledo	71	.....	.....	71	.....	.....	71	.....	.....	.....	.....	.....	26	26	
N. Mexico Miss.															
Denver	137	75	10	52	.....	22	75	19	.....	21	1	.....	−7	−6	−6
Rocky Mt. Miss.															
Spokane	205	99	.....	106	.....	46	68	.....	37	54	43	.....	25	68	68
TOTAL	7191	1688	83	5420	86	2098	3090	490	625	802	133	−9	0	124	124

[1] Medical School 117; augmentum 27; Law School 234; decrementum 66.

[2] The College at Galveston was destroyed by the storm of September 8, 1900.

A. M. D. G.

THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XXX.

WOODSTOCK COLLEGE

1901.

FOR CIRCULATION AMONG OURS ONLY.

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